

# AHOM-BURANJI

*(With parallel English translation)*

FROM THE EARLIEST TIME TO THE  
END OF AHOM RULE

*Translated and Edited by*

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## PREFACE

The manuscript Ahom Buranji, in Ahom, was found in the possession of a Deodhai Pandit of Khalaighogra Mauza in the Sibsagar Subdivision in 1894, when I worked as Ahom Translator to the Assam Government under Mr. Gait (now Sir Edward Gait), the then Honorary Director of Ethnography in Assam. The Buranji was written on well-prepared oblong strips of Sachi bark. It was copied and translated with the help of some Deodhai Pandits appointed by Government to teach me Ahom and to assist me in translating the Ahom manuscripts. The English translation is mine.

The Buranji deals with events concerning the Ahoms only, from the earliest times to the end of their rule. This Buranji is almost complete but it gives a very meagre account of the reign of the great Ahom King, Rudra Simha—only the dates of his enthronement and death being given. This was perhaps due to the fact that the charge of writing Buranji changed hands. There is another Buranji in Ahom from the death of Gadadhar Simha to the reign of Lakhmi Simha wherein a full account of the reign of Rudra Simha is given. If the portion containing Rudra Simha's reign should have been incorporated in this Buranji, the record of Ahom reign would have been very complete.

The Buranji is divided into two parts. The first part which begins with and ends in first chapter, is called "Deo-Buranji" (History of heavenly bodies; Deo=a God). The second part containing the remaining chapters is termed "Din-Buranji" (History of the earth; Din=the earth). The Deo-Buranji gives an account of the state of the world before creation and also of creation, down to the descent of Khunlung and Khunlai from heaven to Mungrimungram with a host of heavenly beings called Tais. The Din-Buranji deals with the extension of the rule of the Tais and migration of Shukapha from his original home at Maulung to Mungduunshunkham (Assam—mung=country, dun=full, shun=garden, khām=gold, i.e., a country full of gardens of gold), where his descendants gradually extended their rule all over the country now called Assam, excluding Surma Valley. The rise and fall of Ahom rule and the advent of the British in Assam are also dealt with in the second part.

The original Buranji was divided by the writer into six chapters only without any divisions or paragraphs. Each chapter was written in continuity from the beginning to the end with indiscriminate full stop sign "I". To bring it to the modern line, as advised by the Director of Public Instruction in Assam, Mr. Cunningham, I have separated the rule of each king with the rest by putting a heading over each reign, and marked paragraphs according to my discretion.

The account of events given in this Buranji tally with those given in other Ahom Buranjis as well as with the records left by Mahanmadan writers. Sir Edward Gait got sufficient materials of Ahom rule from this Buranji for his "History of Assam".

This Buranji as well as other Ahom Buranjis (both in Ahom and in Assamese) which I have come across up till now supply very little information on many very important points regarding great personages, such as (1) Lachit Barphukan, (2) Ramani Gabharu, (3) Khampeng Gabharu, (4) Joymati-Kuari and others; and also relating to religious reformers and poets, such as, (1) Sankardev, (2) Madhadev, (3) Damodar Dev, (4) Aniruddhva, (5) Madhab Kandali, (6) Ram Saraswati, (7) Ananta Kandali, and many others. Nowhere in any of the Buranjis, can we get accounts of the establishment of various Satras (religious institutes), such as (1) Auniati, (2) Dakshinpat, (3) Garamur, (4) Kuruabahi, etc. In order to compile a complete Assam Buranji, a writer will have to collect informations on all the above points from Bangsabalais (family histories) and other records, of which many have not been found out as yet.

This Buranji would not have come to light, had not the Director of Public Instruction, Assam, J. R. Cunningham, Esqr., M.A., C.I.E., taken the trouble of moving the Assam Government to sanction certain amount for the preparation and printing of it. My sincere thankfulness is due to the Director, as well as to the Assam Government for their interest on ancient historical works and for their benign contribution for the preservation of a Buranji, of a race that ruled Assam for a period of 600 years.

JORHAT,

GOLAP CHANDRA BARUA

*The 15th September, 1930*





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## ERRATA

- Page 37, para. 8, line 6, “Grandson of Kheorat Patar ”—“ of ” should be omitted  
,, 277, Heading to para. 258—“ Simba ” should be read “ Simha ”.  
,, 355, para. 342, line 2—“ Silanrako ” should be read “ Silarsāko ”



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## THE CREATION

5. A lotus plant issued forth from His (Khuntheukhām's) navel. Then a crab was created. After this, a tortoise was created. He also created a large serpent which encircled the tortoise. The serpent had eight hoods which he spread to eight directions. Then he made a large white elephant with long tusks.



ឆ្នើមៗ រំលឹក រំលឹក ឆ្នើម ៥, ឆ្នើម ៦ ឆ្នើម ៧ ឆ្នើម ៨ ឆ្នើម ៩ ឆ្នើម ១០ ឆ្នើម ១១ ឆ្នើម ១២ ឆ្នើម ១៣ ឆ្នើម ១៤ ឆ្នើម ១៥ ឆ្នើម ១៦ ឆ្នើម ១៧ ឆ្នើម ១៨ ឆ្នើម ១៩ ឆ្នើម ២០ ឆ្នើម ២១ ឆ្នើម ២២ ឆ្នើម ២៣ ឆ្នើម ២៤ ឆ្នើម ២៥ ឆ្នើម ២៦ ឆ្នើម ២៧ ឆ្នើម ២៨ ឆ្នើម ២៩ ឆ្នើម ៣០ ឆ្នើម ៣១ ឆ្នើម ៣២ ឆ្នើម ៣៣ ឆ្នើម ៣៤ ឆ្នើម ៣៥ ឆ្នើម ៣៦ ឆ្នើម ៣៧ ឆ្នើម ៣៨ ឆ្នើម ៣៩ ឆ្នើម ៤០ ឆ្នើម ៤១ ឆ្នើម ៤២ ឆ្នើម ៤៣ ឆ្នើម ៤៤ ឆ្នើម ៤៥ ឆ្នើម ៤៦ ឆ្នើម ៤៧ ឆ្នើម ៤៨ ឆ្នើម ៤៩ ឆ្នើម ៥០ ឆ្នើម ៥១ ឆ្នើម ៥២ ឆ្នើម ៥៣ ឆ្នើម ៥៤ ឆ្នើម ៥៥ ឆ្នើម ៥៦ ឆ្នើម ៥៧ ឆ្នើម ៥៨ ឆ្នើម ៥៩ ឆ្នើម ៦០ ឆ្នើម ៦១ ឆ្នើម ៦២ ឆ្នើម ៦៣ ឆ្នើម ៦៤ ឆ្នើម ៦៥ ឆ្នើម ៦៦ ឆ្នើម ៦៧ ឆ្នើម ៦៨ ឆ្នើម ៦៩ ឆ្នើម ៧០ ឆ្នើម ៧១ ឆ្នើម ៧២ ឆ្នើម ៧៣ ឆ្នើម ៧៤ ឆ្នើម ៧៥ ឆ្នើម ៧៦ ឆ្នើម ៧៧ ឆ្នើម ៧៨ ឆ្នើម ៧៩ ឆ្នើម ៨០ ឆ្នើម ៨១ ឆ្នើម ៨២ ឆ្នើម ៨៣ ឆ្នើម ៨៤ ឆ្នើម ៨៥ ឆ្នើម ៨៦ ឆ្នើម ៨៧ ឆ្នើម ៨៨ ឆ្នើម ៨៩ ឆ្នើម ៩០ ឆ្នើម ៩១ ឆ្នើម ៩២ ឆ្នើម ៩៣ ឆ្នើម ៩៤ ឆ្នើម ៩៥ ឆ្នើម ៩៦ ឆ្នើម ៩៧ ឆ្នើម ៩៨ ឆ្នើម ៩៩ ឆ្នើម ១០០

A white mountain was made in the north. Another mountain was created in the south. Then pillars were placed on the tops of the mountains. A rope was made, which was bound fast to the pillars on the mountains (the *Merus*). Then a pair of large gold-tinted spiders was created. The spiders as they floated in the sky, let fall their excrements, out of which the earth arose. The earth became nearly one thousand *bighat* thick. The spiders put eight pillars in eight corners of the earth. They, then, thought of creating the heaven. They went quickly backwards and forwards, like a woman in her looms and joined their webs to the highest summits of the mountains. They finished making of the heaven in the shape of a gold throne.

6. រាជ្យ ឆ្នើម ៦ ឆ្នើម ៧ ឆ្នើម ៨ ឆ្នើម ៩ ឆ្នើម ១០ ឆ្នើម ១១ ឆ្នើម ១២ ឆ្នើម ១៣ ឆ្នើម ១៤ ឆ្នើម ១៥ ឆ្នើម ១៦ ឆ្នើម ១៧ ឆ្នើម ១៨ ឆ្នើម ១៩ ឆ្នើម ២០ ឆ្នើម ២១ ឆ្នើម ២២ ឆ្នើម ២៣ ឆ្នើម ២៤ ឆ្នើម ២៥ ឆ្នើម ២៦ ឆ្នើម ២៧ ឆ្នើម ២៨ ឆ្នើម ២៩ ឆ្នើម ៣០ ឆ្នើម ៣១ ឆ្នើម ៣២ ឆ្នើម ៣៣ ឆ្នើម ៣៤ ឆ្នើម ៣៥ ឆ្នើម ៣៦ ឆ្នើម ៣៧ ឆ្នើម ៣៨ ឆ្នើម ៣៩ ឆ្នើម ៤០ ឆ្នើម ៤១ ឆ្នើម ៤២ ឆ្នើម ៤៣ ឆ្នើម ៤៤ ឆ្នើម ៤៥ ឆ្នើម ៤៦ ឆ្នើម ៤៧ ឆ្នើម ៤៨ ឆ្នើម ៤៩ ឆ្នើម ៥០ ឆ្នើម ៥១ ឆ្នើម ៥២ ឆ្នើម ៥៣ ឆ្នើម ៥៤ ឆ្នើម ៥៥ ឆ្នើម ៥៦ ឆ្នើម ៥៧ ឆ្នើម ៥៨ ឆ្នើម ៥៩ ឆ្នើម ៦០ ឆ្នើម ៦១ ឆ្នើម ៦២ ឆ្នើម ៦៣ ឆ្នើម ៦៤ ឆ្នើម ៦៥ ឆ្នើម ៦៦ ឆ្នើម ៦៧ ឆ្នើម ៦៨ ឆ្នើម ៦៩ ឆ្នើម ៧០ ឆ្នើម ៧១ ឆ្នើម ៧២ ឆ្នើម ៧៣ ឆ្នើម ៧៤ ឆ្នើម ៧៥ ឆ្នើម ៧៦ ឆ្នើម ៧៧ ឆ្នើម ៧៨ ឆ្នើម ៧៩ ឆ្នើម ៨០ ឆ្នើម ៨១ ឆ្នើម ៨២ ឆ្នើម ៨៣ ឆ្នើម ៨៤ ឆ្នើម ៨៥ ឆ្នើម ៨៦ ឆ្នើម ៨៧ ឆ្នើម ៨៨ ឆ្នើម ៨៩ ឆ្នើម ៩០ ឆ្នើម ៩១ ឆ្នើម ៩២ ឆ្នើម ៩៣ ឆ្នើម ៩៤ ឆ្នើម ៩៥ ឆ្នើម ៩៦ ឆ្នើម ៩៧ ឆ្នើម ៩៨ ឆ្នើម ៩៩ ឆ្នើម ១០០

6. Then God created a Goddess for His wife and gave her female organ. They copulated. The Goddess laid down four eggs. God ordered one *Thāolung* to give warmth to the eggs. He gave warmth to the eggs for years and months together but the eggs would not burst. He, then, thought of finding out some means to break the eggs. He brought a quantity of ambrosia and sprinkled it over them. The eggs burst. Then God gave necessary instructions to the beings. He said to His eldest son, "I name you *Phāshāngdinkhunneyu* and give you the sovereignty of the earth." To his second son, He said, "I name you *Shengchaphāphākām* and make you the chief of eight lakhs (one hundred thousands) of serpents living in water." Then God named His third son *Shengkāmphā* and said to him, "I put you in charge of eight millions of thunder." God said to His youngest son, "I name you *Ngīngāokhām*. You will have to remain with me to help me in the creation of the world destroyed. You will also be called *Phurā*." Having thus instructed His sons, God rose up.

7. រាជ្យ ឆ្នើម ៦ ឆ្នើម ៧ ឆ្នើម ៨ ឆ្នើម ៩ ឆ្នើម ១០ ឆ្នើម ១១ ឆ្នើម ១២ ឆ្នើម ១៣ ឆ្នើម ១៤ ឆ្នើម ១៥ ឆ្នើម ១៦ ឆ្នើម ១៧ ឆ្នើម ១៨ ឆ្នើម ១៩ ឆ្នើម ២០ ឆ្នើម ២១ ឆ្នើម ២២ ឆ្នើម ២៣ ឆ្នើម ២៤ ឆ្នើម ២៥ ឆ្នើម ២៦ ឆ្នើម ២៧ ឆ្នើម ២៨ ឆ្នើម ២៩ ឆ្នើម ៣០ ឆ្នើម ៣១ ឆ្នើម ៣២ ឆ្នើម ៣៣ ឆ្នើម ៣៤ ឆ្នើម ៣៥ ឆ្នើម ៣៦ ឆ្នើម ៣៧ ឆ្នើម ៣៨ ឆ្នើម ៣៩ ឆ្នើម ៤០ ឆ្នើម ៤១ ឆ្នើម ៤២ ឆ្នើម ៤៣ ឆ្នើម ៤៤ ឆ្នើម ៤៥ ឆ្នើម ៤៦ ឆ្នើម ៤៧ ឆ្នើម ៤៨ ឆ្នើម ៤៩ ឆ្នើម ៥០ ឆ្នើម ៥១ ឆ្នើម ៥២ ឆ្នើម ៥៣ ឆ្នើម ៥៤ ឆ្នើម ៥៥ ឆ្នើម ៥៦ ឆ្នើម ៥៧ ឆ្នើម ៥៨ ឆ្នើម ៥៩ ឆ្នើម ៦០ ឆ្នើម ៦១ ឆ្នើម ៦២ ឆ្នើម ៦៣ ឆ្នើម ៦៤ ឆ្នើម ៦៥ ឆ្នើម ៦៦ ឆ្នើម ៦៧ ឆ្នើម ៦៨ ឆ្នើម ៦៩ ឆ្នើម ៧០ ឆ្នើម ៧១ ឆ្នើម ៧២ ឆ្នើម ៧៣ ឆ្នើម ៧៤ ឆ្នើម ៧៥ ឆ្នើម ៧៦ ឆ្នើម ៧៧ ឆ្នើម ៧៨ ឆ្នើម ៧៩ ឆ្នើម ៨០ ឆ្នើម ៨១ ឆ្នើម ៨២ ឆ្នើម ៨៣ ឆ្នើម ៨៤ ឆ្នើម ៨៥ ឆ្នើម ៨៦ ឆ្នើម ៨៧ ឆ្នើម ៨៨ ឆ្នើម ៨៩ ឆ្នើម ៩០ ឆ្នើម ៩១ ឆ្នើម ៩២ ឆ្នើម ៩៣ ឆ្នើម ៩៤ ឆ្នើម ៩៥ ឆ្នើម ៩៦ ឆ្នើម ៩៧ ឆ្នើម ៩៨ ឆ្នើម ៩៩ ឆ្នើម ១០០

7. In course of time, *Shengkāmphā* mistakenly acted against the will of God. He met death and became an evil spirit for his fault. His son *Shengkāphā* became king. He died and became a household deity, who is to look to the welfare of a household.



[illegible][illegible]

8. Then God, the Almighty, looked down from His abode in the highest heaven and saw that the affairs of the world was not going on properly. He said to himself, I sent them all but not a wise and learned being to guide them. One must now be procured. One learned being, named *Hunkhāmngām* was directed to go to the foggy part of the heaven and remain there. He was also entrusted with the writing of “ Rules and rites ” (vedas as the Ahoms now say so). He had wings and his name was *Phukāo*. One *Ngäokhām* was in the north. Like a piece of cloud he slept on the northern *Meru* with the lustre of a king. His body emitted brilliant light which shone all around. He was in deep meditation.

9. A long time after, one *Puphishu* who was living at Rungrāi with nine thousand attendants came down and beheld the Meru covered with snow. There he saw Ngāokhām in deep meditation. Then *Puphishu* caught hold of him and made him king of *Mungklīng-khru*. Ngāokhām was also named *Phābutrūngshāngdām*. His younger son *Phāshī-ip-Shāngdīn* migrated to the country "Phākāokhru" and made himself king there. He had four sons. The eldest son was named Inging and made king of the fairy land. He sat exalted on the gold throne. The youngest son, *Chāodākham* was sent down to Munglāi where he became king. Dākham married a princess named *Nāngshēngdāo*. He came down flying northward and arrived in "Umung," a hilly country. He made himself king there and ascended a throne made out of stone. He had four sons. One of them was called *Phāshāngpau*. One three-headed son drowned in water. The youngest one, who was called Ngiringkhām, was also named *Lengdon*. Lengdon had another name called *Sāirephā* as he incarnated from the placenta of *Shāngdām*. Lengdon had a beautiful sister named *Shāngshēngdāo*. He gave her in marriage to Dākham. Dākham had a grown up sister. She was given in marriage to *Kanjanphā*. The latter ruled the countries, "Mungnakphā" and "Mungklīngkhru."



[illegible]

10. Ngiringkhām came down to the country of the gods and became king there. “Nyāpulaḥ” (ambrosia) was sent down there for which it is called “Jādip” (a land of immortals). He was made lord of eight lakhs of thunders and lightnings. Chāo Dākham had a son, called *Shengtāonyenkāipha Thenkhām*. He came down and became king in Mungthilā. His (Chāo Dākham’s) grandsons were *Khunlung* and *Khunlāi*. They descended to the earth by means of an iron ladder and arrived at Mungrimung-rām, where they became kings.

[illegible]

11. Khunlāi's son was *Chāo-Chāng-bun*. His son was *Chāo-Chāngnyeu*. Chāo-Taiphā was brother of Chāo-Chāngnyeu. Chāo-Chāngnyeu's son was Chāophā-phanklangjengklangrai. His youngest son was Tāosheñga. One of Khunlung's son's grandson was *Tāoleng-phā*. His son was *Tāongāklem*. His son Chāo-Chāngnyeu. The grandson of Chāo-Chāngnyeu was *Shukaphā*, Shukāphā was succeeded by his son *Shuteuphā*. His son was *Shubinphā*. His son Shukhrāngphā succeeded him. Shukhrāngphā's son was *Tāo-Shukhramphā*.

[illegible]

12. In lākni Kāsheu, Khunlung and Khunlāi came down and arrived in Mungrimungrām. Khunlung's son Tāolulu made himself king of the country called Khenāmmung where cowries were available.

[illegible]

13. Tăokhunkum, the son of Tăolulu became king of Mungrimungrām. Chăotăiphā ruled the country Măolung. Pămeuplung was king of the country called Bithilā. Phuchăngkhăng reigned in the country Kingdăo.



2. Jashingphā made no delay. She dressed her body with a fine cloth decorated with gold stars. She then put on a gold necklace. She put a diamond flower on her hair. Her brilliant dress would dazzle the eyes of any one, when she would pass by. Thus being







[illegible][illegible]

5. Then Lengsheng turned to them and said "both the kings are ruling wide countries with great fame. All the countries are progressing well under their rule. They are of equal power and never in war with each other. Both the kings punish the offenders only. Thenkhâm, the handsome, is a descendant of the All-powerful and is a great king. Each year, Lengdon consults Thenkhâm in the affairs of their countries. Both the kings are in very friendly terms. Both of them sit on the same throne. They eat and drink together and converse on the affairs of their States. Now, Lengdon (being willing to send some one to the earth) has not been in a position to decide whom he should send. He has therefore, sent me to the great king, Thenkhâm, for his advice. There are no kings in the wide earth in the north." When Lengsheng finished his tale, it then dawned.

7. The news of the arrival of Lengsheng reached Thenkhâm. Thenkhâm ordered (an attendant) to welcome Lengsheng and bring him into the council hall, which was beautifully decorated. Thenkhâm was sitting on an eight graded throne. Pictures of elephants, trees and serpents were engraved on it. Beautiful tapestries, embroidered with gold were hung over the head of the great king.

8. Lengsheng greeted Thenkhām ten times by falling prostate at his feet. He,







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phants bordered with polished gold, cut on the walls of the city, shone exaltingly. The houses in the city were all of gold. One's eyes would dazzle to look at the palace of Lengdon. The roof of the palace was of polished gold. The rafters were of gold, which being decorated with precious stones shone brilliantly. Lengsheng reached the city of Lengdon and alighted from his horse. He entered into the palace of Lengdon. There he saw that Lengdon was sitting on a throne of nine grades and emitting lustre from his body. Lengsheng, then, greeted Lengdon falling prostrate before him. Lengsheng, then, began to speak, "O, Lord!" your nephew, Thenkhām, spoke to you thus:—"Tell my uncle king, the Lord of thunder, that I have carefully considered what he has said. I agree to his proposal. I am, however, afraid to send down an incompetent being from heaven for he may not be able to rule the earth properly. I fear, Lengdon may make war. There being none on the earth, of the family of the Lord of thunder, the wide earth is in disorder. I, therefore, think of sending down his grandsons to the wide earth." O! Lengdon, the Lord of heaven these were the words sent to you by Thenkhām, the great monarch.

11. ឆ្នាំ ១១ ឆ្នាំ ១២ ឆ្នាំ ១៣ ឆ្នាំ ១៤ ឆ្នាំ ១៥ ឆ្នាំ ១៦ ឆ្នាំ ១៧ ឆ្នាំ ១៨ ឆ្នាំ ១៩ ឆ្នាំ ២០ ឆ្នាំ ២១ ឆ្នាំ ២២ ឆ្នាំ ២៣ ឆ្នាំ ២៤ ឆ្នាំ ២៥ ឆ្នាំ ២៦ ឆ្នាំ ២៧ ឆ្នាំ ២៨ ឆ្នាំ ២៩ ឆ្នាំ ៣០ ឆ្នាំ ៣១ ឆ្នាំ ៣២ ឆ្នាំ ៣៣ ឆ្នាំ ៣៤ ឆ្នាំ ៣៥ ឆ្នាំ ៣៦ ឆ្នាំ ៣៧ ឆ្នាំ ៣៨ ឆ្នាំ ៣៩ ឆ្នាំ ៤០ ឆ្នាំ ៤១ ឆ្នាំ ៤២ ឆ្នាំ ៤៣ ឆ្នាំ ៤៤ ឆ្នាំ ៤៥ ឆ្នាំ ៤៦ ឆ្នាំ ៤៧ ឆ្នាំ ៤៨ ឆ្នាំ ៤៩ ឆ្នាំ ៥០ ឆ្នាំ ៥១ ឆ្នាំ ៥២ ឆ្នាំ ៥៣ ឆ្នាំ ៥៤ ឆ្នាំ ៥៥ ឆ្នាំ ៥៦ ឆ្នាំ ៥៧ ឆ្នាំ ៥៨ ឆ្នាំ ៥៩ ឆ្នាំ ៦០ ឆ្នាំ ៦១ ឆ្នាំ ៦២ ឆ្នាំ ៦៣ ឆ្នាំ ៦៤ ឆ្នាំ ៦៥ ឆ្នាំ ៦៦ ឆ្នាំ ៦៧ ឆ្នាំ ៦៨ ឆ្នាំ ៦៩ ឆ្នាំ ៧០ ឆ្នាំ ៧១ ឆ្នាំ ៧២ ឆ្នាំ ៧៣ ឆ្នាំ ៧៤ ឆ្នាំ ៧៥ ឆ្នាំ ៧៦ ឆ្នាំ ៧៧ ឆ្នាំ ៧៨ ឆ្នាំ ៧៩ ឆ្នាំ ៨០ ឆ្នាំ ៨១ ឆ្នាំ ៨២ ឆ្នាំ ៨៣ ឆ្នាំ ៨៤ ឆ្នាំ ៨៥ ឆ្នាំ ៨៦ ឆ្នាំ ៨៧ ឆ្នាំ ៨៨ ឆ្នាំ ៨៩ ឆ្នាំ ៩០ ឆ្នាំ ៩១ ឆ្នាំ ៩២ ឆ្នាំ ៩៣ ឆ្នាំ ៩៤ ឆ្នាំ ៩៥ ឆ្នាំ ៩៦ ឆ្នាំ ៩៧ ឆ្នាំ ៩៨ ឆ្នាំ ៩៩ ឆ្នាំ ១០០

11. Thus spoken the words of Thenkhām, Lengdon convened a meeting of his councillors to have a consultation with them. Jāshingphā, who knows all things, was called in. The good politician, Lāokhri, the oldest of the gods, was also summoned. They then began to discuss on the subject. Lengdon said, "I intend sending down my grandsons to the earth. They will be able to rule the earth and get homage from all. They will be masters of wealth, since they have descended from God, the Almighty." Lengdon also repeated the words of Thenkhām which he heard from Lengsheng. Then Lāokhri agreed to the proposal. Jāshingphā too expressed her favourable opinion. They also promised their help. Then Lengdon asked all the gods their opinion and explained the matter to them. Lengdon was sitting on the gold throne and



























[illegible]

any of them lives by oppressing others, he should be sent to exile. If he wants to clear himself of the sin, he should sacrifice three white buffaloes, four white oxen and some hogs to gods. He should also give a feast by killing cows and buffaloes. He should make offer of gold and silver to the Deodhāi Pundits. He must ask pardon from all kneeling down. All his properties are to be confiscated. He should also greet you. He will, then, be cleared of his sin. In Munglung (now Assam) there are no pure things. If any body robs his mother or if an elder brother takes his younger's wife as his, none should have a look at him. If it happens to any body to come across such a culprit he should cast his eyes to the sky. If any body commits rape on his daughter-in-law or on his brother's wife, his heart should be pierced with the point of a knife. Such sinners are not to be looked at. If they are not put to death, they should be driven to a jungle which is frequented by tigers and bears. If you wish to purify such persons, you must collect all the people and inform Lengdon by sacrificing ten cows. All the holy things are to be collected there and "*Shengdeo*" too. The culprits should kneel down before the heavenly king. A feast should be given by killing cows and buffaloes. Gifts should be offered to all. The culprits should be allowed to drink a quantity of the water with which *Shengdeo* be washed. Then he should perform 'Rikkhvan' ceremony (a religious ceremony performed to get a new life). After this, he should be stripped off of his garments and allowed to go naked. If a person weds a girl of his own family, he should not be allowed to go with impunity. In order to cleanse off such a man of his crime, gods should be worshipped by sacrificing three cows and some buffaloes. After this, the Deodhāi Pundits will bring holy water and offer nine *mehengās* (stands full of offerings) to the gods. The Pundits in order to purify the culprit, should sprinkle holy water on his body. His whole garment should be taken off and he should be allowed to go away naked. He should relate































### MISCELLANEOUS ACCOUNTS.

सत्यमेव जयते

सत्यमेव जयते

Long after, one Khunkum was hunting buffaloes. He found a Naga slave named Khunchu. This slave was handed over to the King, Chāotāiphā, who took him into favour.

2. Tāolulu, the eldest son of Khunlung, became king of Mungrimungrām. There he reigned till his death. His son, Chāo-Chāngbun succeeded him. When Chāo-Chāngbun died, his son, Chāo-Chāngnyeu became king of Mungrimungrām. His brother, Chāotāiphā, succeeded him. When he died, his son, Phānlangjeng-Klangrāi became king. After his death, his brother, Tāongāklem got the throne. Tāongāklem was succeeded by his son, Tāokhunming. When the latter died, his son, Tāokhunkum succeeded him. He was inherited by his son, Chāo-Tāihung. His eldest son was Chāo-Tāilung and the youngest, Pameoplung. Phuchāngkhāng, the third, succeeded him. Phuchāngkhāng had three sons, two of them became kings of some better neighbouring countries, and Shukāphā, the third, succeeded him. Shukāphā, being unwilling















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amshang, Chāo-pet-Khām, Shengpim, Shenghanan, Thāomungkatkhām (Sonāri-hātar Gohain), Thāomung Blaksheng (Chapāguniā Gohain), Thāomung Khen-nāng, Thāomung Chāokhām, Thāomung-khenteu Langidamkukāi (Langidām Bhattalia Gohain of Guimela family), Neomung Tithāo-Bānlung (Bānlungia Neog) Thāomung Nāmdāng (Namdangiā Gohain), Thāomung Nābing (Nagarial Gohain), Thāomung Sāring (Sāringiā Gohain), Chāo Shāmkhring and Chāo Ring Penshā.

7. Shuklenmung made a Ganak, a Neog; one Tāimungīā, a Gohain; and one Dhanudhariā, Bargohāin. Shukhrāmphā created one Lefera, a son of a maid-servant, a Neog. Shushenphā made one Mōmaitamuli, Barbaruā.

8. In lākni Dāprāo (*i.e.* in 1611 A.D.) Shushenphā made a town at Pāchnai. In lākni Raimit (*i.e.* in 1612 A.D.) a fort was constructed at Suffry. In lākni Rungmāo, (*i.e.* in 1617 A.D.) he built a town at Kathālbāri. In lākni Kāsheu (*i.e.* in 1619 A.D.), the King threw up a fort at Tulasijān. In lākni Raishān, he made a town at Tengābāri. In lākni, Bungplāo (*i.e.* in 1624 A.D.), a town was made at Marangi. In lākni, Dapcheu (*i.e.* in 1628 A.D.) a fort was constructed at Lakhai.

Chão-Shuramphā made one Lāhu, Barbarua. In lākni Rāingi (*i.e.* in 1652 A.D.), a fort was erected at Difalumukh. In lakni, Khutshi (*i.e.* in 1666 A.D.), a fort was made at Tolothāpata and another at Kathālbari at the mouth of the Kauhārini. In lākni, Tāoshingā (*i.e.* in 1668 A.D.) a fort was constructed at Pandu Harāighāt.



## MISCELLANEOUS.

၁/၁၂ နိုင်ငံ ၂. I  
 ၁၂ နိုင်ငံ ၁၂ with the  
 ၁၂ နိုင်ငံ ၁၂ king and  
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 ၁၂ နိုင်ငံ ၁၂ Nagas

၎င်းတို့၏	had his
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၎င်းတို့	bloody
တို့က	Nagas
၎င်းတို့	large n
တို့က	captive

2. In the reign of Shushenphā, a war with the Tangshu Nagas broke out. The king advanced with his army to fight with them. He could not defeat the Nagas but had to retreat. The king had his clubmen with him and with them he arrived at Bānruk, a village on the hill and stopped there. The king was sitting on a sedan. He ordered all his men to assemble at Bānruk. The king selected out good and robust men of the Rangkhām village. He advanced on a sedan with his men against the Tangshual Nagas from Bānruk. A bloody battle was fought in which the Nagas were completely defeated. A large number of the Nagas was made captives and produced before the king. The Bānrukia Hāzarikā of Chutia origin died in the battle. The Bānrukia Gohain, a son of the Bānrukia Hāzarikā had seven sons, namely, Lāināngrak, Langi Khentāo, Lāsham-Phashenmung, Chāodāngkhat, Nangri and two others.







ភ្នំរុង ។ ឈ្មោះ ព្រះបាទ ជ័យ វរ្ម័ន ទី១ បាន កសាង ប្រាសាទ រាហ្មទាយ ឡើង វិញ ក្នុង ឆ្នាំ ព្រះស័ក ១២១១ ។ ឈ្មោះ ព្រះបាទ ជ័យ វរ្ម័ន ទី១ បាន កសាង ប្រាសាទ រាហ្មទាយ ឡើង វិញ ក្នុង ឆ្នាំ ព្រះស័ក ១២១១ ។ ឈ្មោះ ព្រះបាទ ជ័យ វរ្ម័ន ទី១ បាន កសាង ប្រាសាទ រាហ្មទាយ ឡើង វិញ ក្នុង ឆ្នាំ ព្រះស័ក ១២១១ ។

(i.e. in 1683 A.D.), in the month of Puh, he excavated the Rahdai tank. In lakni Kāmāo (i.e. in 1688 A.D.), in the month of Āghon, the king ascended the Hingarighar at Garhgāon and named the city as Barkulānagar. In lakni, Dapsheu (i.e. in 1690 A.D.) a war with the Nagas broke out. In lakni Rāishingā (i.e. in 1691 A.D.) in the month of Āhār, the king ascended the Dāmren (a house where offerings to the dead were made). In lakni Mungmut (i.e. 1692 A.D.) a tank at Charāideu was dug out and a town was made there. In lakni, Khutmit (i.e. in 1695 A.D.) in the month of Fāgun, the king, Shupātpāhā fell ill and died on the day Rāicheu.

5. ឈ្មោះ ព្រះបាទ ជ័យ វរ្ម័ន ទី១ បាន កសាង ប្រាសាទ រាហ្មទាយ ឡើង វិញ ក្នុង ឆ្នាំ ព្រះស័ក ១២១១ ។ ឈ្មោះ ព្រះបាទ ជ័យ វរ្ម័ន ទី១ បាន កសាង ប្រាសាទ រាហ្មទាយ ឡើង វិញ ក្នុង ឆ្នាំ ព្រះស័ក ១២១១ ។ ឈ្មោះ ព្រះបាទ ជ័យ វរ្ម័ន ទី១ បាន កសាង ប្រាសាទ រាហ្មទាយ ឡើង វិញ ក្នុង ឆ្នាំ ព្រះស័ក ១២១១ ។ ឈ្មោះ ព្រះបាទ ជ័យ វរ្ម័ន ទី១ បាន កសាង ប្រាសាទ រាហ្មទាយ ឡើង វិញ ក្នុង ឆ្នាំ ព្រះស័ក ១២១១ ។

5. *Shukhrungpha alias Rudra Simha.*—His (Shupātpāhā's) son Shukhrungphā succeeded him. In lakni Rungkeu (i.e. in 1696 A.D.) in the month of Āhin, Shukhrungphā ascended the Hingarighar. In lakni Tāo-cheu (i.e. in 1697 A.D.) he excavated the Jaysagar tank. In lakni Kātmit (i.e. in 1704 A.D.) the king removed his capital to *Chemun* which is called Rangpur by the Hindus. The following persons were chief officers:—Khuntālāk of Chapaguriā Bāilung family, Khunklang, Khuntang, Kangkhrumung-kāngugān alias Melāmuā of Dhanudharia family, Thāomungkeokhām of Dihingīā Bargohāin family, Thāomung Mangkhān, Khenmung Rupāk (Saikiā), Thāomung Keushu of Handikai family, Thāomung Lānchangkan of Dihingīā Barbarua family. Thāomung Timā alias Lāntāimung alias Thākumthā of Barahi origin, Thāo-Kāmlung of Garhgyā Handikai family, Thāomung Katak who was a son of a female slave of the king, Thāomung Bāilung of Chāo-Huibāng family, Thāomung Tāchanbing alias Lāthāorimkeo alias Chāngbing, Chāo-Thumlung (Bargohāin) a descendant of Kachari, Chāophrang (Burāghāin) of Matak origin, Chāoshenglung (Barpatragohāin,) Matak of Jakhalānburīwā matak family, Thāomung Bānlung of Kachari origin, Lāshāikhāmpeng Chāophrang (Buragohāin) a son of a female slave, Lāshāi alias Maupīā of Naga origin, Dāda Phukan of Huibāng family, Tangsual of Naga origin,



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৬. আহোমৰ



Mashāi descended from Mahung, a descendant of Pujakji. Siring Phukan was a conveyor of Sheng (Somden) .

















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were named Bâi-Lâhan and afterwards *Ishiri*. Then they were made *Khâtowals*, and termed Chetiās.

[illegible]

8. When the King Shukāpha was stopping in Tipām, he found a family of Tulā-Chālanidharā. The name of the man was Māimāi Khiarat. He used to prepare royal robes. The King Shukhāmpā made the grandson of Khriorat, Pātar. One family of Khriorat was taken to Tingkhāng as Hātimuria by the Bargohāin. In the reign of Shukhāmpā, the Bānrukiā Bargohāin having killed the father of a Kachari family, offered the king a man of that family. He was called Gām. He was very beautiful to look at, so he was named Garpātar by the king. In the reign of Shuhumphā a war with Turbak broke out. A very good looking person was made a captive. The King named him "Nukturdāng." The family of the man was again termed by the King Shukhāmpā as "Kātidāng Duarā."

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9. In the reign of Shushengphā, the grandson of Kātidāng Duara was made Tāmuli Duari. Then he was again made Tamuli. His son was established in Kaliabar. He was made Hilaidāri Barua and named Mairankvap. In this reign, a war with the Lāphāngs (Musalmans) broke out. The King made one Lāngi, Barphukan. This Lāngi descended from a captive Kuchāri family. The King Shukāphā brought with him a Matak



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family from Tipām. This family formerly used to supply the king with brinjal. With the help of the headman of the Matāk family, the king's soldiers, advanced on conquering the Nagas. The Matak was liked very much. Afterwards, Kang-gnan Bargohāin named him, Lan mākkhru. The Matak descended from Phukhāo family (a family originated from seeds sewn). In the ancient time, the heavenly King Shukāphā conquered the Chutiās, the Kuchāris, the Matak, the Barāhis, the Nagas and one Kamatāswar. They were allowed to remain as they were on the condition of offering tributes. Then the king appointed three Katakis, one Kamatāswar, one Chutia of Matak origin, and one Kuchari of Naga origin. These Katakis had to realize tributes from the above mentioned people. After this, the King Shukāphā arrived in this country. He got homage and tributes from all. One Mimun Matak came to offer tributes and expressed his willingness to remain with the king. The heavenly king favoured the man and made him Mimun Patar. The king got a Tāi family and named it Matāk Patar. Shukāphā, the great, found an old man and named him Thāomung Timā. He was given to the charge of the Bargohāin. He belonged to the *mau* clan of the Tāikalangiā Ahoms. When the King Shukāphā came down from the hill, he brought with him a Tāikalangiā Ahom family.



2. Khunlung and Khunlāi were ordered to come down to the earth by means of a ladder which was prepared for their use. All the great chiefs made themselves ready to follow the princes. Khunlung and Khunlāi were supplied with all the necessary things. A royal































lākniś, Khutshi, Rungsheu, Tāoshingā, Kamut, Kapshan and Daprāo. Then he advanced to Timāk. In lākni Rāimit, he made a city at Mungtinamāo. He, with his followers, remained there. That place was low and subject to innundation too, so Shukāphā collected all his followers and left the place. In lākni Mungkeu, he constructed a town at Charāideu adjacent to a small hill. He, in order to propitiate the gods, sacrificed a horse in the north and another in the south. He worshipped the three spirits, Kāmle, Rangle and Rangmlāo near a tree. Clearing off the place at the foot of the tree, he adored the gods by offering a vessel full of silver. Then, they remained there in that city near the hill. In lākni, Tāongi (*i.e.*, in 1268), the great King Shukāphā died. He reigned full forty-one years.

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11. Shukāphā's son, Chāolung Shuteuphā succeeded his father in 1268 A.D. He died in lākni Dāpmāo (*i.e.*, in 1281 A.D.). He reigned for a period of full thirteen years.

सत्यमेव जयते

12. Shuteuphā's eldest son, Chāolung Shubinphā succeeded the throne. In lākni Mungmāo (*i.e.*, in 1293 A.D.) Chāolung Shubinphā died. He ruled the country for full twelve years.

CHĀOLUNG SHUKHĀNGPHA.

13. Shubinpā was succeeded by his son, Chāolung Shukhāngpā in 1293 A.D. Then a war broke out between Chāophā Shukhāng and Khun Kāmā (Kamat-eswar. It continued for a long time. Khun Kāmā, then, having had a consultation with his councillors sent one Lahkat to Chāophā Shukhāng to ask for peace. The man came to Chāophā Shukhāng and said thus humbly:— “The war between us has been going on for years and months together without a stop. A great number of men has been killed on both sides, so our king







nobles after having had a consultation amongst themselves brought in Chāo-lung-Tāo Shutupha and made him king. He was putting up at Chapāgurinagar. One day, the Chutia king asked Shutuphā to amuse themselves by rowing in a boat. They were thus rowing in a boat, when the Chutia king seized Shutuphā and killed him. In lākni Khutngi (*i.e.*, in 1376 A.D.) Chāolung Shutuphā was murdered. He ruled the country for full thirteen years.

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16. After the death of Shutuphā, the country was in interregnum for four years. The nobles and the great men of the country after having had a consultation amongst themselves selected Chāophā Tāokhāmthi to be their king. He was accordingly made king. In lākni Kāmao (*i.e.*, in 1380 A.D.) Chāophā Tāokhāmthi died. He ruled the country for nine years. The councillors and the nobles could not find a suitable person among the princes to take him as their king. The country was without a king for nine years. The councillors ruled the country for that period.

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17. One Thāo Sheokhen had gone to exchange cows on the other side of the Lohit river. On his return way, it chanced him to come across Chāophā Shudāng. From his appearance Chāophā Shudāng seemed to Thāo-Sheakhen to be of high origin. He enquired into the matter and came to know that Shudāng descended from the royal family. He informed the Dāngariās (the Burāghāin and Bargohāin) of the matter. The Dāngariās held a council and after proper discussion decided to bring in Chāophā Shudāng to accept him as their king. They, then, brought in Chāophā Shudāng in lākni Rungkeo (*i.e.*, in 1397 A.D.) and made him king. The king brought with him the members of the Brahmin family in which he was brought up. After this, the Tipamiās rebelled against Chāophā Shudāng. One Tāoblaksheng fled to Chāolung











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(i.e., in 1422 A.D.) Chāophā Shujāng died. He reigned for a period of fifteen years.

CHĀOPHA SHUPHAKPHĀ.

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20. Chāophā Shuphakphā succeeded Chāophā Shujang. In lākni, Kasheu (*i.e.*, in 1439 A.D.), Chāophā Shuphakphā died. He ruled the country for full seventeen years.

CHĀOPHĀ SHUSHEN.

[illegible]

21. Chāophā Shushen succeeded Shuphakphā. A daughter of one Chāo-dāngjeklāng, a great man of Tipām was married to Chāophā Shuphak. She was the mother of Chāophā Shushen. In lākni, Rungshen (*i.e.*, in 1487 A.D.) in the month of Ashār, the day, suddenly, became as dark as night and boiled unhusked rice also germinated. The Nagas of Tangashu village revolted. The king marched with an army against the Nagas. A battle was fought on the hill in Bānrūk. One hundred and forty men of the side of the king were killed. The Bānrūkīā Gahāin and Parbatīā Hazarika were also killed. The king and his son returned after having defeated the Nagas. In lākni Tāoshingā (*i.e.*, in 1488 A.D.) in the month of Jaistha, Chāophā Shushen died. He reigned full 49 years.

CHĀOPHĀ SHUHAN.

[illegible]

22. Chāophā Shuhān succeeded the throne. In lākni Kāmūt (*i.e.*, in 1489 A.D.) the king sent one Eomung to construct a fort at the village, Tangshu. In lākni, Kāpshān (*i.e.*, in 1490 A.D.) in the month of Chaitra, a war with the Kachāris broke out. Chāophā Shuhān gave Chāophunlung Khāmpeng, the command of the war. He advanced with his army on an elephant, Pāirin. Khrungnāngsheng was made war Neog. They, then, halted on the other side of the Dikhau river in a body to meet the enemies. The Kachāris fell suddenly upon the king's army and pressed them hard. Khrunāngsheng, being unable to hold his ground against the enemies,



retreated. The Kachāris made a hot pursuit after the king's army which entered into a jungle to protect themselves from the attack of the enemies. Chāophunlung Khāmpeng fled on the elephant, Pāirin, from the field of battle. One hundred and twenty persons of the king's army were killed. The Kachāris overtook Tangshu Neog and killed him. Chāophā Shuhān crossed the Dikhau river and pitched his tent on the side of the Dikhau. The king offered a girl named Jekhring to the Kachāri Raja with a male elephant, a female elephant and twelve female slaves. The Kachāris returned to their country.

23. In the ancient time, Thāomunglung Kāngteu accompanied the king (Shukāphā). Chāophunlung Khāmpeng descended from him. Chāokāngbānruk was a descendant of Thāomungnāngrung. This family had two men, Phrangnungbān and Tekchāngnyeu. In lākni, Daprāo (*i.e.*, in 1491 A.D.) Chāophā Shuhān made Chāokāngbānruk, Bargoḥāin and Phunlung Khāmpeng Rājmantri Buragohāin.

24. It happened that the Tairubāns (a class of Ahom) stole king's paddy. Chāophā Shuhān arrested them and made them pay one hundred rupees. Sometimes after, the king, one day ordered the Tairubāns to repair kings meshāng (raised bamboo floor). They lay concealed twenty pointed bamboo pieces among other bamboos. Chāophā Shuhān, when he was sitting in the projecting part of the meshāng (tup of the house) was pierced to death with those pointed bamboo pieces by the Tairubāns. The king was murdered in lākni Mungkeu (i.e., in 1493 A D.). He ruled the country for full five years.

25. Shuhan's son, Chāophā, Shupim, succeeded him. In lakni, Kātplāo (*i.e.*, in 1495 A.D.), the Burāgohain rebelled



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against the king. In lakni Rungmāo (*i.e.*, in 1497 A.D.), Chāophā Shupim died. He ruled the country for full four years.

CHĀOPHĀ SHUHUMMUNG  
(DIHINGIA RAJA).

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26. Chāophā Shuhummung succeeded Chāophā Shupim. In lākni, Plekmit (*i.e.*, in 1504 A.D.), the Itania Nagas revolted. Nāngrāng Bargohāin and Khāmpeng Burāgohāin marched with an army against the Itania Nagas. The Itaniās being defeated made peace and offered four elephants and a girl. In lākni, Kāpshi (*i.e.*, in 1510 A.D.), the Gohains returned with the offers. In lakni, Rāishingā, (*i.e.*, in 1512 A.D.), Chāophā Shuhum came to Hābung with his followers. Therefrom he proceeded to Pānbāri.

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27.—*War with the Chutiās.*—In Iākni, Mungmut (*i.e.*, in 1513 A.D.), the Chutiā king, Dhitnārāyan made a hostile march against our king and took his station at Dikhaumukh. A selected body of the Chutiās was stationed at a place near a Bheel (a lake). Another body was despatched with the navy to Shirāāti. Chāophā Shuhum put Chāo Shukhring and two Rāilungīā Gohains in charge of the navy and ordered them to proceed against the enemies. The armies of our king, Shuhumphā marched by land and by water. A pitched battle was fought in which a large number of the enemies were killed. Chāophā Shuhum came back and halted in a country house. In Iākni, Kapngi (*i.e.*, in 1520 A.D.) the Chutiās again entered into our country and plundered the inhabitants. Khenmung rushed out of his fort and attacked them with his force. Khenmung fell dead in the struggle and his army retreated. In Iākni, Rāishi (*i.e.*, in 1522 A.D.) Chāophā Shuhum proceeded to Nāngkamung and stopped there. Then the Bargohāin sent one Lāshāitai to inform Chāophā Shuhum at Nāngkamung that the Chutiās had invaded our country and pitched their tent at the mouth of the Sessā river. Chāophā Shuhum got all information from Lās-















31. *War with the Kacharis.*—In lakni Plekshingā (*i.e.*, in 1524 A.D.), Phukloimung, the Kachari king, entered into Bar-Deyaliāgāon and plundered our people. They killed our three men and took away with them an elephant named Pailum. Thāomunglung Phrāshenmung sent the news of the Kachari inroad to the king. Hearing the news, the king offered sacrifices to the gods for the outrage done to the holy place. In the month of Dinpet (Ahār), the king, sent Thāomung Shenba and one Sheng with one thousand men to meet the enemies. The heavenly king also marched after them and joined with them at Ruram. Phukloimung attacked our army by mounting on an elephant. Thāomung Khāmjang (Khāmjangia Gohain) and Phāluruhāktengkān (Tengkām Barduari Saikiā) confronted him. One Lākāshung came up and flung a spear to Phukloimung, which wounded his thigh but Lākāshung was killed. One Chāongichum, one Lāshām and one Joypati met Phukloimung and speared his horse to death. At this Phukloimung gave up battle and sent one Phushen Katāki to Shuhumphā with these words :—"I wish to offer my sister and two best horses to the heavenly king, who may graciously be pleased to make peace with me." At this, Chāophā Shuhum gave up the battle and returned to his capital. Phushencheu, a Kachari Katāki, came to and offered Chāophā Shuhum, the princess Nāngkhāmdeng and two best horses with great esteem. In lakni Katmut (*i.e.*, in 1525 A.D.), Phushencheu had been to the heavenly king. Chāophā Shuhum also offered a girl named Nāngkhāmpāi, a tusked elephant and twenty Jāpis (hats) with silver tips on to the Kachari king.

32. In lākni, Kātmūt (*i.e.*, in 1525 A.D.), in the month of Dīnpet (Āhār) Chāophā Shuhum was ruling the country in peace. In lākni Khutshān (*i.e.*, in 1526 A.D.), the heavenly king created























सत्यमेव जयते 38

38. In Iakni Däpplao (*i.e.* in 1531 A D.), the heavenly king, Shuhum, despatched Chäolung, Shuklenmung, Chäolung Säring, Chäo Shukhring, Thäomunglung Phräshenlung and Chäo-Shenglung Klangsheng to construct a fort at Mārāngki (Marangi). They then proceeded there, threw up a fort and put up in it. The Kachari king sent his brother, Detchā to attack our men in the fort at Mārāngki. Chäophā Shuklenmung and Chäolung Säring rushed out of the fort with all other great men and fell upon the enemies. The Kacharis were defeated, Chäolung Säring killed Detchā, the brother of the Kachari Raja and took possession of some swords, brazen pots and cloths. The news reached the king, Chäopha Shuhum, who despatched Thäomung Katāk to reinforce the fort at Mārāngki. Then the heavenly king and his son, rowing upstream the river Nāmtimā (Dhansiri), arrived at the











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41. Chāo Shenglung and Thāomung Shenba met the Ujit (the great Ujir) at Temeni. A great battle was fought in which Thāomung Bānbā (Bandungia Gohain) was killed. Our men got a complete victory. The Ujit left his fleet and fled away on land on a horse. Chāo Shenglung advanced forward and constructed a fort at Kangariparā, Thāomung Shenba came back to the Capital. Sheng Hanan brought with him a gold umbrella, a silver umbrella, all the guilted articles dedicated to a temple, a silver stool, a gold stool belonging to a Deoghar and the elephant formerly given by the Koch king. He made over all the spoils to the heavenly king at Dihing. Then the heavenly king ordered Thāomung Klengkham to proceed to and stop at Shāolā (Sala). Sheng Hanan was stationed at Bharali. The king instructed them all to help each other on the event of any one of them being attacked by the enemies. When the Musalmans advanced forward to attack our armies, they joined together as instructed by the heavenly king, for united action. The Musalman Nawab Bitmalik and the great Ujir advanced on and got all the land and naval forces (consisting of one thousand horse and one million men) in order of battle. Our armies, too, kept themselves ready to meet the enemies. The great Ujir and Bitmalik marched on horseback and laid seige on the fort guarded by Shenglung (the Barpātra Gohain). Shenglung sallied out on an elephant named Pāirin and fell upon the enemies. A hot battle was fought in which the tail and the lower part of a leg of the elephant Pāirin were cut off. Thāomungklengkham and Thāoshangmungbing attacked the enemies by mounting on the elephants, Pāirak and Paikāi respectively. Shenglung Klangsheng severed Bitmalik with his sword. The other Musalmans fled away. Our armies pursued them up to Khāgarijān. The elephant Pāirin being disabled to proceed forward for his sores, was sent back Shenlung (the Barpātra) killed great many horses and captured one hundred alive. The king called back Shenglung Thāomung Klengkham and Thāomung











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elephants with howdās on, a large quantity of silver and gold and many other things were sent with the princess. On their return, the Katakis were given fifteen horses, two elephant pads, a quantity of gold and a letter.

56. In the month of Dinruk (Baisakh), the king and the Jubarāj (Shuklenmung) amused themselves in cock-fighting. In the month of Dinchit (Jaistha), the heavenly king had high words with his son, the Jubarāj. Shuklenmung proceeded to Garhgaon. In Lākni Tāoshān (*i.e.*, in 1538 A.D.), Chāopha Shuhumung called in Chao-Shukhring and after having had a consultation, sent him to bring back Chāopha Shuklenmung and Thāomunglung (Bargohāin). Chāopha Shuklenmung said that Chāolung Shuleng should come to take him. Then Chāo Shuhumphā sent Chāolung Shuleng. Chāolung Shuleng met Thāomunglung. After having had a talk with Thāomunglung, Chāolung Shuleng came back. In the month of Dinshām (Māgh), the heavenly king proceeded to Bakathā and sent one Deoghariā Deodhāi Pandit to bring in the mother of Shuklen. When the queen arrived, the king made her take an oath of fidelity in the name of the gods by plunging her hand in holy water. Chāopha Shuhummung returned to Dihing. The mother of Garhgayān Raja (Shuklenmung) came back to Charāideu. Shuklenmung being infuriated with rage, formed a plot to kill the king in the night time. He bribed money and horses to some of the conspirators. They came to the gate of the city but being afraid had to return. A Kachāri, in disguise, could manage to enter into the city. He kept a knife concealed in his body and stealthily entering into the king's sleeping room in the dead of night plunged it into the heart of the king. Chāopha Shuhum expired. The Kachāri was caught and executed. In Lākni Karāo (*i.e.*, in 1539 A.D.), in the month of Dinshām (Māgh) Chāopha Shuhum met his death. He ruled the country for forty-three years.



CHĀOPHĀ SHUKLENMUNG ALIAS  
GURHGAYAN RAJA.

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59. ឈប់ដំ គ្រប់អ្វី ធំ ឥត ឥត ប;  
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57. Chāophā Shuklenmung made himself king. In Lākni Kapmit (*i.e.*, in 1540 A.D.) Chāophā Shuklenmung fell ill. He proceeded to Tāimung and stopped there. In Lākni Dāpkeu (*i.e.*, in 1541 A.D.) Chāophā Shuklenmung proceeded to the Kachāri country. On his return, he named Chāolung Shutāmā as Chāolung Tāmā. In Lākni Raicheu (*i.e.*, in 1542 A.D.), the heavenly king sent Chāo Shukhring to Saring to replace Chāolung Saring and named him Chāolung Lānchāng. The heavenly king made Saring Raja, Tipam Raja, Namrupia Raja Saring Raja and Tipam Raja Nāmrupiā Raja. The heavenly king proceeded towards the Kachāri country. When he arrived at Dāukā, he heard the news of the death of his mother. He then returned to the capital. Chāolung Shuleng was sent to the Kachāri country. Chāolung Shuleng proceeded to and arrived in the Kachāri country. He erected a fort near the river Tilāo (Lohit). The Bara Bhuiyās paid their homage to the heavenly king on the side of the Kapili river. Then the king came to the Kachāri country and therefrom he made a land march. He arrived in Saring where the people at large welcomed him with great rejoicings. From Saring, the king came to the capital.

58. In the month of Dinuk (Baisakh) the Chutiās fell upon Hanan near the Desang river and killed him. They carried away his wife and son. Chāolung Timā devastated the Chutiā territory as a reprisal for the Lākniś, Mungplāo and Plekngi (*i.e.*, from 1543 to 1544 A.D.). The heavenly king, then, called back Chāolung Timā. Chāolung Shuleng was made governor of Kachari country. In Lākni Kātmāo (*i.e.*, in 1545 A.D.) Chāopha Shuklenmung showered great favour upon Chāolung Shuleng.

59. In Lākni Khutshi (*i.e.*, in 1546 A.D.) the Koches invaded our country. Thāomunglung (the Bargohāin) was not



















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of Shenba and Lapet, the son of Shenglung also joined with them. They were put to death by order of the heavenly king.

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67. In Lākni Kāhshingā (*i.e.*, in 1560 A.D.) the grandson of Pratap Rai invaded our country. One Shālu Bhuiyan joined with him. Both of them coming upstream the Brahmaputra, halted at the mouth of the Dikhau river. Hearing this, the king sent Thāomunglung Chankhām, Chāo-Phuphrang and Chāo-Shenglung with an army against the enemies. They marched accordingly and attacked the enemies at Dikhaumukh. Our army defeated and vanquished them. One Tāokan and one Chāonangkāp, a son of a Deodhai Pandit were put to death for their letting fall the long cloak of the king on the way. In the month of Dincipit (Āhin), the king despatched Chāomankhām and Shengdang with a large number of persons to construct a fort at Bukā and stop there. In Lākni Dāpmut (*i.e.*, in 1561 A.D.) Chāophā Shukhām directed Chāo-Phuphrang to proceed to Bukā and remain in the fort there. In the same year, the king transferred all who were at Bukā to Shāolā. In the month of Dinshām (Māgh), the king ordered prince Chāotu to go to and remain at Shāolā. Thāomunglung and other officers were also allowed to stay there. The heavenly king sent an elephant, an umbrella, a bān (a cup), a sword, a gun, a silver stand and a Belā (a water pot) to Chāotu with other things. The heavenly king ordered Chāo-Shāng-rāi to proceed to Shāolā at the head of a body of men including Marintan Hātimuriā. Chāo Phuphrang (the Bura-gohāin) proceeded to Shāolā, taking with him an elephant, an umbrella, a cup, a sword, a gun, a silver stand and a silver water pot. Bakatiāl Hātimuriās and Mariātan Hātimuriā were given in his company.

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68. In Lākni Rāishān (*i.e.*, in 1562 A.D.), Bukutumlung and Tipu entered







































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others were sent to put up in the fort at Pângirão. In that year, a comet with a long tail appeared in the sky in the south-west. In Lākni Kāpŋi (*i.e.*, in 1580 A.D.), the heavenly king went to Ahataguri.

83. In Lākni Plekshingā (*i.e.*, in 1584 A.D.), the Koch king sent Bhubankuruki and Hu Luhkat to Chāophā Shukhām with a proposal to offer his sister, called Shāo-Kalā, to the heavenly king, in order to keep friendship. Chāophā Shukhām sent two elephants named, Bāntāk and Nangkhām and two horses named, Janglung and Bāng with our men Lasham, a son of one Nimitā and Bāmunlung to settle marriage with Shāo-kalā. Our men went in the company of Bhubankuruki and Hu Luhkat. Our men made over the offers to Bhubankuruki and Hu Luhkat and came back. The king gave again two elephants called Plāi and Tunphrung besides twelve horses. Then Bhubankuruki and Hu Luhkat came back to our king who was at Sina Chāophā Shukhām collected elephants and horses in great number and gave twenty two elephants and sixty horses to the Koch king.

84. In Lākni Katmut (*i.e.*, in 1585 A.D.), the heavenly king despatched Thāomunglung, Chāo-Phrangmung, Chāo-Shenlung Ahu and other officers to escort the princess. Chāophā Shukhām named the princess, Khām (gold) *alias* Nānghung. In Lākni, Rungrāo (*i.e.*, in 1587 A.D.), the chief queen of the king died. In Lākni, Kakeu (*i.e.*, in 1589 A.D.), the Parbatīā Kuari died. Thāomunglung Chansheng Ahu breathed his last in that year. In Lākni Rāingī (*i.e.*, in 1592 A.D.), the Rāidangia Kuari died. In Lākni, Khutshingā (*i.e.*, in 1596 A.D.) a terrible earth-quake took place. Hot























in naval battle. One Lekhunshām got a wound from a gun-shot. On the day Kātrāo, the heavenly king proceeded to Kaliabar. On the day Khutmit, the king came to and halted at Agiābandha. The Barbharālī Baruā, Lāngu Neog Pikhshāi Hazarikā and many others chased after the retreating Musalmans and arrived at Lāotali. The Buragohāin, the Bargohāin and the Barpatra Gohain offered the guns, swords, lances and spears which they got from the enemies fighting on land. The king sent the son of Bamunlung to call back, the Barbharālī Baruā, Lāngu Neog and Pikhshāi Hazarikā. They came back and made over to the king at Agiābandhā all the ships, boats, cannon and guns which they got from the enemies. Then the king performed Rikkhvan ceremony. Next morning, the heavenly king, having got a complete victory over the enemies, prepared to come back leaving the fort. The king made Chāo-Ailāo to put one Lānmalik to death by removing his skin. The king came back to the capital and offered oblations to the dead and sacrifices to the gods. In the month of Dinshi (Phalgun), the heavenly king made a “Mundamalā” (Garland of heads) with the heads of the deceased Musalmans.

90. In Lākni Rungmāo (*i.e.* in 1617 A.D.) in the month of Dinshipshang (Kāti), the heavenly king proceeded to Deopāni. In the month of Dinshām (Māgh), the king constructed a fort on the hill at Kaliabar. The fifth son of the king died in the very month. In the month of Dinkāo (Sraavan) the heavenly king's mother and the eldest son died. In the same year, one Dhitrārān (Dharam Nārāyan), a son of the Koch king, took shelter under the protection of our king. In Lākni Tāoshi (*i.e.* in 1618 A.D.) in the month of Dinching (Aghon), the heavenly king, coming out in a hostile march, dwelt in a country house at Jatarā. On the day Khutshān, Pannārān (Prānnārāyan) and Hangrāmjit, the two sons of the Koch king, came to and paid respect to our king at his residence at Jatarā. The heavenly king offered them an elephant, three horses,











his orders to all the men. The king advised the officers and the soldiers not to take aggressive part till they would get final order from him. The two men came to the officers and proclaimed the order of the king to all. Our men watched the movements of the Musalmans in disguise coming near to their forts. The Musalmans could do no harm to our spies. One day the Musalmans killed some of our men and captured away twenty men put under Barpatra.

93. Next day, ten Musalman horse approached our fort. Then some of our men informed the Neogs of the advance of the enemies. The two Neogs taking out their swords and pushing the soldiers with the handles of their sword brought them out of the fort. The Burāghohāin, the Bargohāin, the Barpātra Gohāin, the Deodhāi Pundits and the Barbharali Barua prohibited our men from going to fight with the Musalmans, and advised them to await orders from Chāophā Shusheng. Paying little heed to the advice, the Neogs led the armies and attacked the Musalmans in the fort on the Hajo hill. The Bargohāin, Laighohain and the Rāidangiā Baruā advancing by the side of the Tilāo (Lohit) ascended the Hajo hill. Having climbed up the hill, they fired guns and shot arrows to the Musalmans. The Musalmans left the hill. The Burā Gohain, the Barpātra Gohain, one Mani Kuar and the Abhoipurias advancing by a up road, came to the fort of the Hajo hill and surrounded the enemies. A battle began. Our army was on the plain, one Dharam Narayan and one Jadu, the son of the Chutiā Raja, retreating from the hill, arrived at the back of the hill. The Bura Gohāin and the Barpātra Gohāin charged the Musalmans with the whole force.



















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(Military Station) as a sign of friendship. O, Great king; I, your slave, have been sent to you by Lakshminārāyan to inform you of the matter.” Thus spoken, Châopha Shusheng said to Birukāji, “if Lakshminārāyan can manage to put a stop to the war that has been going on between us by making peace, I shall allow you to go back to your country as early as possible, but if Lakshminārāyan cannot bring peace, I shall not allow you to go back.” So saying, the king detained Birukāji as a hostage and did not allow him to go back.

99. In Lakni Dāpmut (*i.e.*, in 1621 A.D.) in the month, Dīnshām (Māgh), on the day Rungkeo, the king saw his meat red. On the day Rāishi Chāophā Shusheng left Dihing and came to Dikhaumukh. On the day Khutshingā, the king proceeded to the side of the river Tilāo (Lohit) on an elephant and passed three nights there in hunting. On the day Kārāo, the heavenly king, proceeding from Dikhaumukh by the river Tilāo came to and halted at Māghnoā. From Māghnoā, he came to Burai and subsequently to Shāola (Sala). In the afternoon of the day, Rāicheu, Chāophā Shusheng commenced the construction of a fort at Shāolā. On the day, Kasheu, the king ordered the inhabitants of the place to labour as prescribed in connection with the erection of the fort. But the people did not work as ordered by the king and the fort remained incomplete. The king summoned the three Rājkhowās of the place and beat them with the flat edge of his sword. The Pikshāi Rājkhowā and the Jabakiāl Rājkhowā were also beaten with the back of the sword. They were, however, allowed to go alive. On the day, Khutshān, the king completed the fort at Shāolā. On the day, Kākeu, the heavenly king left Shāolā and came to Maghnoā. On the day, Kāpcheu, the king sent one Lādeu and one Lānphimā to divide that part of the country between the Burāgohāin, the Bargohāin and the Barpātra Gohāin. On the day, Rāingi, the king came up to Dikhaumukh from Maghnoa.















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104. In the month, Dinshi (Fālgun) on the day, Mungken, the king hastened to Jāmīrguri and captured some elephants. The heavenly king sent one Birina with presents to Lakshminārāyan to make marriage proposal with the daughter of the latter. The king Lakshminārāyan expressed his willingness to offer his daughter to the heavenly king. In the meantime, the king Lakshminarayan died, so he could not offer his daughter. His son, Bitnārāyan became king. In the month, Dinship (Bhādra), the heavenly king sent presents to Bitnārāyan. Bitnārāyan did not act according to his father's word. He expressed his unwillingness to offer his sister in marriage to our king. When the news reached the heavenly king, he became very angry and banished the idea of marrying the daughter of the Koch king. In Lakni Dāpsheu (*i.e.*, in 1633 A.D.), in the month, Dinching (Āghlon), the heavenly king made a Hātigarh with earth embankment at Jāmīrguri to catch elephants. On the day Khutshān, the king raised earth walls surrounding the town of Jāmīrguri. In the month, Dinshām (Māgh), one Birukāji came to our king and said to him, "O, great king! What it matters if the daughter of the Koch king be not offered to you. I, your slave, wish to offer the daughter of my son. I, your slave, offer my grand-daughter to your son, Chāngidām." Thus spoken, the heavenly king gave some letters in charge of Birukāji and told him to make over the letters to Hatrājī and Abutan Islām. Birukāji offered the letters to them. On the day, Kātsheu, the king came back to Garhgaon. In the month, Dinshi (Fālgun), Hatrājī and Abutan Islām, after having had a consultation, settled to offer Lakhipurīā, the daughter and Hempuria, the grand-daughter, of Birukāji, respectively to the heavenly King and his son, Chāngidām. Ramechandra, the elder brother of Lakhipurīā offered five horses as dowry; Abutan Islām offered two horses and two men named, Kayā and Ashān. Hatrājī gave two horses, seven *bāns* (cups), seven rolls of Chit cloths, seven Sākalis (a kind of neck ornament) and











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106. In lākni, Khutmit (*i.e.*, in 1638 A.D.), the Neog's son sent one Khāngla, one Parbatia Hilaideri, one Nak kuar, one Bānpaliā Kaliābarā and one Dharam Nārāyan against the Musalmans. They marched to Puthālikushi and arriving at the place attacked the enemies in the fort, Nimishā. The Musalmans fled away surrendering the fort. Our army captured one Lāket Siring and seven horses of the enemies. They sent the spoils to Chāophā Shusheng who was at Garhgaon. Our men applied themselves in making some forts. The Neog's son sent words to our men in the fort at Nimishā that Haridekā should proceed at once to Kushi but if he would fail to go out of fear, he should be made to put on the under garment of a female. Thus being intimated, the armies in the fort at Nimishā said to themselves that if they would not act according to Neog's son's order, they were sure to be made to put on female dresses. They then, appointed some spies to examine the way to Hajo. The spies came back and said that the way to Hajo was very difficult. When the news reached the Neog's son, he sent one Sepeta Bara and one Rupdhar to Hajo. They, with their army arrived at Hajo and attacked the enemies with guns and arrows. The Musalmans retreated and dashed into the water of the river, called Seng. Our soldiers obtained possession of five horses of the enemies. Next morning, our army attacked the enemies' fort from both, right and left sides. The Musalmans, too, came out of their fort and fell upon our army. Our men attacked the enemies with guns, bows, spears and clubs. Our navy also joined in the attack. The Musalmans fought on horses but being unable to resist our onslaught retreated and entered in their fort at Hundā. Our men erected a stockade at the place and stopped there. The Musalman remnants living in the fort Hundā, fled away after two or three days. Our armies chased after the Musalmans up to the river, Bijuli to a distance of a day and a half's journey and killed a great number of them with swords, spears, and lances. One Shekh Phukeret, as he fled on a horse, tumbled























thousand large swords besides innumerable number of Jāmdāni cloths, and Khabuā knives, seven hundred big horses, three gold pipes set with pearl, two pairs of gold bracelets set with precious stones, a pair of ordinary gold bracelets, a gold saddle set with pearls, a pair of gold necklaces, a pair of gold girdles, ornamented with precious stones, a pair of gold chains adorned with pearls, a set of gold Pesandār (a kind of ornament), three pairs of silver bangles, a Bera (tripod), a silver bowl and a sword with guilted handle, as spoils of war. The spoils were sent, in charge of the Barbaruā, to the heavenly king who was at Hājo. The Barphukan, Lāsham Baruā and many other high officers came to and remained in the forts at Pāru and Harāighāt. Chiringphisheng returned to the king.

112. In the month of Dinshi (Fāl-gun), Lānmungshen, Khānglā and Dharamnārāyan were sent to capture Uttam, a Musalman general living in Hājo. At the approach of our army, Uttam fled to Bengal. Our men set fire to the granary and buildings belonging to Uttam, and then came to Barnagar. Lānmungshen setting aside the king's order removed twenty families of Hual-kushi to Bāmunkushi and established them there. Having heard the news, the king arrested and put him to death. The king sent one Chiring Piksai in place of Lānmungshen and directed him to remain in the fort Pāru, as the head of the whole garrison there.

113. In the month of Din̄hā (Chaitra), the Musalmans came to Hājo with the brother of Mirjā and one Pasupati



















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together, came to the mouth of the  
Kajali river and took their station  
there.

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117. In Lākni Dāpmāo (i.e. in 1643 A.D.), the king constructed a fort at Hāmdai. In raising the fort, the earth walls gave way and could not be made hard. In the same year, some boiled unhusked rice germinated and a famine broke out. Flocks of Kaupatiā birds flew eastward surrounding the whole country. Yellow threads, from the sky fell down covering the country. Kotohā bamboos flowered in the city. The heavenly king made a fort at Lakhau in a month and a half. In the month of Dinshi (Fālgun) the king came back to and stopped at Garhgaon. In the month of Dinruk (Bahāg) the king offered sacrifices to Sheng at Charāideu. In the month of Dinchit (Jaistha), the heavenly king worshipped the gods at Dihing. In the month of Dinkāo (Sra-  
van), on the day Mungmut, the king worshipped all the gods at his royal palace. In the morning of the day, Plekshān, the king fell ill. The Dāngariās, and other Phukans and Baruas waited upon and attended the king for ten days and ten nights. The three princes attended the king. They did not leave him during his illness. The youngest prince was ready with his men armed with spears, swords and guns to sieze both the brothers. Both the brothers came to know of the plot. The eldest brother, Chāo-Shuramphā told his younger brother, Chāo-Shuchingphā, "I have no sons or grandsons to succeed me, so it is not proper to make me king but if I be required to be king I shall remain a nominal king, and know it for certain that the whole country is yours." Chāophā Shuching ordered his men to shut the inside gate of the fort, in order to hold a council with all the ministers. The ministers, being on the side of Chāophā Shuching, Chāophā Shuching drove away the men of the youngest prince, taking by force their guns, swords and spears. Chāo, the youngest prince was left alone. In Lākni Dāpmāo (i.e. in 1643 A.D.) on the day Mungsheu,



Châophā Shusheng died. He ruled the country full thirty nine years.

**SHURAMPHĀ (ALIAS BHAGA RAJA)**

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118. All the Dāngariās, the Phukans, the Baruās and others said to Chāophā Shuching, "We your slaves and subjects will be glad to see you become king." Chāophā Shuching said to the Buraga hain, "it is not proper for a younger brother to make himself king, in presence of his elder brother, so you better go and accept my elder brother as your king." The Dāngariās and all others could not set aside the word of Chāophā Shuching. They accepted Chāophā Shuram as their king. Chāophā Shuram became king on the day, Khutshingā in the month, Dinshipit (Āhin). In the month of Dinchit (Jaistha) people spoke against Chāo-Shāi, the youngest prince. The king ordered to put him to death at the town, Rāilung, and to entomb him there. Chāophā Shuram lived with his step-mother as man and wife. He gave her the power of using Kekorādolā (a kind of Dooly formerly used by the Ahom kings of Assam). At this, the Dāngariās felt greatly dishonoured. The king also committed some other crimes which displeased all. All persons began to speak ill of the king.

119. Then the king brought in a daughter of a Chutiā and made her queen. He named her Nāngrām. All the ministers and other officers prevented the king from doing such a thing. All the people of the country were displeased with this action of the king. This queen adopted a boy of her former husband's elder brother. The king wished to make the adopted boy inherit him. The Lord of heaven was not in favour. The Lord of the world did not like to see the boy to be king. The boy could never be a king. The adopted son of the queen died, in the month of Dinkāo (Śravan). The king asked the three Dāngariās, the Phukans and the Baruas to offer a boy of each to put them into grave with the adopted son. The news reached Chāopha Shuchingpha. He sent words to his brother saying that he











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**122.** ឃុំអង្គ កាល ម្ចាស់ ម្ចាស់ ផ្ទះ ក្រុង ចង  
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121. On the third day of the month of Dinshām (Māgh) and on the day, Dapmāo, the king ascended the Holong. On the day, Bānrung, the king, mounting on an elephant, conveyed the idol of Chomdeu on his neck. At the noon of the day, the king sat on the throne with Chomdeu on his neck. The king gave presents to all his subjects as befitted. Throughout the country different sorts of amusements were going on. Drums were beaten all along. On the day, Kāpcheu, the king planted an Áyubar (a banian tree planted for long life). On the day, Rāicheu, the king planted a Bātbar in the north. In the month of Dinshi (Falgun) and on the day, Tāoshi, the king replaced the king posts of the Holong at Garhgaon. Then in the month of Dinhā (Chaitra) the king ordered his men to capture some tigers. The king ordered two men to bring a good elephant to fight with a tiger in the arena. The tiger bit the elephant but the latter did not die. Then the king left a crocodile to fight with the tiger. The crocodile bit the feet of the tiger and the tiger set excrement and made water with pain. On the 11th day of the month, Dinpet (Ahār), on the day, Tāoshi, Chāophā Shuchingmung came down from his Holong and ascended the Pātghar at Garhgaon. The king offered presents to all. Then a Koch Rāja named Rupnārāyan came to our king with presents. He was, entertained at the Tup (the projecting part of a building) of the great royal building along with the three Dāngariās and the Phukans. Rupnārāyan greeted the king placing the head at his feet. The heavenly king gave him necessary instructions and the rule of the Koch country, Kāmtā.

122. In Lākni, Kātmūt (i.e. in 1647 A.D.) in the month of Dinkāo (Sṛāvan) and on the day, Plekngi, the royal palace of the king was struck by lightning. Lances, spears, bows and arrows were







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the king heard of this, he became very angry and called them back. On the day, Mungkeu, the king sent Gutimali Abhoīpuriā Rajkowa and Palangā Rājkhovā to proceed to Athgāon crossing the river Sobansiri. They proceeded accordingly, came to and stopped at Kungariparā Sukhutmarā.

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124. The Burāgohāin, the Bargohāin and the Barpātra Gohāin, with their men, proceeded down-stream the river, Tilāo (Lohit) and halted at Rangā Chapari. On the day Rungmāo, they took their march again and assembled at the mouth of the river, Dikrang. On the day, Dāpmut, the Dihingīā Bargohāin and the Barpātra Gohāin advanced upstream the Dikrang. The Dihingia Bargohain proceeded on the right bank of the Dikrang. They came to and halted at Kānbar. On the day Kātkeu, they arrived at Maghnowā. The Burāgohāin sent one Ruprāi with seven hundred men to go in front and halt in a yonder field. Our men entered into the Chungi's territory and plundered their Mākāt (a kind of plant), a bundle of straw and a load of bamboo. The Chungis shot arrows to Ruprāi. Ruprāi fell dead. Some of our men were also killed. On the day, Kāpshi, our Dāngariās proceeded to and halted at Phulbari. In the month of Dinpet (Ahār), on the day, Plekshān, they came to and stopped at the mouth of the Pichalā river. On the day, Kāpngi, they advanced to Chapaguri and stopped there. Our men destroyed a stockade of the Chungis in the jungle. The Chungis came out of their houses and attacked our men. The Chungis discharged vollies of arrows. A Chungi shot an arrow to the Burāgohāin, which inflicted a slight wound on the body of the Burāgohāin. Our men got seven white horses, some spears, bows and arrows of the Chungis. On the day, Plekngi, the Salaguriā and Āhataguriā Rājkhowās advanced from their fort on the Khutmarā hill and arrived at the side of the Dikrang river. They set fire to the dwellings and the granaries of the















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133. On the 7th day of the month of Dinruk (Baisākh), on the day, Kāpcheu, the king ascended the Hingarighar. At about eight Dandas in the morning, the king brought Somdeu to the Hingarighar. He opened the covering of the box in which Somdeu was kept and put the idol on the throne. The king offered innumerable presents to all the people of the country, including the slaves, the attendants, the Ahoms and the Brahmans. He passed seven days and nights with great amusements. Cannon were fired, harps played on and flutes blown. On the day, Khut-Shingā, the king planted an Āubar (a life giving banian tree) on the hill Charāideu. On the day, Mungplāo, the king ordered to erect the walls of the Holong. The walls were accordingly made. One Likshāi speared to death an wild elephant that approached the Holong. On the day, Plekngi, the king planted a Bātbar. The house of Somdeu was repaired and the idol was placed there. On the day, Kāpshān, the king planted a banian tree near the Malāi temple. In the month of Dinehit (Jaiṣtha) and on the day, Kākeu one Lāsāi Hātimuriā Phukan produced before Chāophā Shutāmlā, Katakis of forty Chungi families with presents. In the month of Dinship (Bhādra) and on the day, Kāpcheu, a Kachari came to the heavenly king. He offered one horse, one white blanket, a pair of cymbals, a sword, a Bānbati and some plates to the king. The king dismissed the Kachāri by giving him presents and a letter.

134. In Lākni, Kāpcheu (i.e. in 1651 A.D.) in the month of Dinshipshang (Kāti), and on the day, Rungmut, the king offered five oxen, unhusked rice, gold jars, pots for washing feet, neck-ornaments (Assamese Galpata), twenty Mekhelās (woman's under clothes), Rihās (a kind of cloth used by the females for concealing their bodies and one end of







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pet (Ashār), on the day, Dāpmut, the king sent six Baruās and two domestics of Gutimali as Katakis to inform the matter to Tirupati. The king despatched the Pānikuar, the brother of Śāring Raja, the grandson of Burāghohāin of Lankak family, the son of Kaliā and one Lāshām Dihingīā Baruā with an army against the Lākmā Nagas. The Nagas came down to plunder our army. The Dāngariās attacked the Nagas. Our Tāihumpui confronted them. The Pānikuar and Lāshām Baruā, mounting on a female elephant, set fire to the houses of the Nagas. The Nagas, seeing their dwellings on fire, ascended the hill, and allowing houses to be burnt down, attacked our men. Our Tāihumkui was killed. The Nagas were vanquished.







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កម្ពុជា      139.

រាជធានី  
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កម្ពុជា      139.







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men of Dayāng. The armies under the Tipām Raja and the Barpātra were ordered to go ahead. Then the king sent one Pārāṅkāi and one Lākhrum Dhanudhariā Baruā and two Katakis. Pārāṅkāi was sent by Tiru and Lākhrum by Nāmchen. They proclaimed that the king had ordered that any body, who would retreat from the field of battle, would be punished with death. Chāo Lāhan reached the fort near the Lakma hill with the Katakis. Therefrom they withdrew to Tāokāk. The Chiefs of the Lākmā Nagas came down and hurled spears into the air, which struck the eyes and feet of our men. The Chungi Baruā got a sore, and retreating a little back he fired his gun and shot arrows which struck two Nagas to death. Then the Nagas took to their heels leaving behind their lances, spears and swords. Our men got seven spears, two swords and seven lances of the Nagas and made over the spoils to the king at Dihing. Chāo Lāhan shouted after the Nagas as they were fleeing. Our men took by force twelve Naga caps, two large Naga *horas* (baskets) and forty small *horas* from the Nagas. The Lākmā Nagas fell suddenly upon our army. A hand to hand fighting was going on. Our army retreated. Two Lākmā Nagas fell dead in the field of battle, and two more were dragged in by our soldiers. The Nagas captured one man of our side. Our force assembled and came back to the fort. The Nagas advanced to attack our fort with blowing of horns but they were repulsed. The Nagas conveyed two dead bodies of the Nagas to their home. Chāo Lāhan sent a Katarki, called Rirāterā to the king. The Katarki came, accordingly, to the king and made over to him a head of a Lakma Naga. Chāo Lāhan asked the king to allow him to go to Nāmruk. The king allowed Lāhan to go to Nāmruk, and expressed his wish to proceed to Nāmcheng. From Nāmcheng, the king proposed to go to Nāmruk.



















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Bargohāin. The king made the above conspirators cut and eat their own flesh. Then the king let them go after beating them with a club. Now the king ordered the Bargohāin and his elder brother to furnish two persons as hostages and taught them not to do such things in future. Then the king proclaimed to his subjects not to conspire in this way in future, and if any body should act contrary to the order, such punishment would remain for him in store.

144. In Lākni, Taoshān (*i.e.*, in 1659 A.D.), in the month of Dinching (Ághon) and on the day, Kāpshān, the king left Garhgāon and came to Mesamarā. On the day, Rāimit, the king came to and halted at Gunākatā. On the day, Plekcheu, His Majesty heard the news of a herd of elephants having haunted the province. He sent a number of men to construct a Hātigarh, near the river Ketheli. On the day, Khutngi, the king ordered his men to drive in the elephants to the Hātigarh. Thirtytwo elephants were caught. On the day, Kasheu, the king came to the mouth of the river Tilāo from Gunākatā. On the day, Kāpshingā, he proceeded to Khārui. On the day, Dāpmut, the heavenly king arrived at Shāolā. On the day, Mungrāo, Chāophā Shutāmlā made offer of some cows. In the month of Dinkām (Puh) and on the day, Plekmit, the heavenly king erected a fort in the middle of the town Shāolā. On the day, Plekshān, the king advanced from Shāolā and came to Khārui. On the day, Tāo-cheu, the king proceeded from Khārui and



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ascended up to the mouth of the river, Tilão where he put his camp. On the day, Kāplão, he proceeded upstream the Tilão and halted at Gunākātā. One day, a Deodhāi Pandit dreamt that four elephants were offered to the king by some one. He related the dream to the king who said it good and offered an elephant to the Deodhāi Pandit. On the day, Kātmūt, the king came to Sinā. On the day, Khutshān, the heavenly king came back to Garhgaon.

145. Next year, the Jayta Raja Jasamānik and his grandson, Pramatha, quarrelled. Pramatharai tried to take the country of Jashamānik and despatched a messenger to Gubhā Raja asking him to come over to him with his army. Gubhā Raja said to the messenger, "Pramatharai should come to us leaving Jaytā and we shall help him. Let his Ranis be sent here." Pramatharāi the grandson of Jaytā Raja devastated four villages of Gubhā Raja. Gubhā Raja sent the news to the Kachāri Raja. Then the Kachāri Raja desired to send seven thousand men. These were men stationed there by our king. All the men said that they would not leave the Kachāri country, unless some Katakis were sent to the great king, the king of Mungdunshunkhām (Assam). Khunbāk and Khunshān, the chiefs of four villages said it good. They said to the Kachari Raja "you may go if you like but we would not go. In the ancient time, the king of Mungdunshunkhām established us in this country. He is ruling as the great lord of all the countries. If you take his shelter, he will be a great help to you." Our men approved of the action of their chiefs. One of our men, named, Nyeukemchang heard that Gubhā was preparing to go to and join the Koch king. Then our men said to Gubhā, "if you go to join with the Koch king we will not allow you to have the rule of your country and you will have to















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river, Brahmaputra. In the north, the grandson of Tāmūlidalai was posted to meet the Musalmans. The son of Hari Dekā was placed in the south. Then Pelan Sāringiā Phukan and Bheba Lāndāomi were made Neogs. Hari Dekā, the son of Bāngchā Gohāin and Chāochit, the son of Chāoringlung of Lānpīmā family, these three persons, were made to repair the fort at Shāolā and remain there.

154. The Musalmans passed three days at Harāighāt. Nine war-ships of the Musalmans arrived at Sharisha. Then the grandson of Tāmūlidalai advanced from the fort, Shāmdharā and erecting a stockade on a sand bank stopped there. The Musalmans besieged our stockade. Then the grandson of Tāmūlidalai being unable to resist the onset retreated to the fort, Shāmdharā. The Musalmans advanced and came to Potākallang. There they fought with our army. They attacked our fort with cannon. The siege lasted six days and six nights. Then the Musalmans brought in their land force to fight on land. The enemies took our fort and our army fled both by land and by water. Having heard the news, the king ordered that if the Musalmans advanced in ships, their ships should be captured. The king ordered the Malāighariā Baruā to examine the legs of fowls. The Malāighariā Baruā, accordingly, examined the legs of fowls and found the calculation unfavourable. The prediction was that the Musalmans could not be captured. Our army came to Jānmung. The Musalmans entered into our fort and found not a single person in it. Our men engaged themselves in preparing a fort. The Musalmans entered Jānmung. Our men was busy in the construction of the fort but they could not finish it. The army of the north halted at the side of the Tilāo. The inhabitants of the north were not allowed to remain in their respective



villages. The enemies did not make any forts in that deserted country. Some new force joined with the Musalmans. The men in charge of Jānmung, set fire to the dwellings in the fort. The Musalmans attacked the fort under the Barchetia but the attack was repulsed. Then they came to and attacked the fort under the Bargohāin but they could not take the fort.

155. The Musalmans advanced and arrived at Dikhaumukh. Lāshām Hāribaruā rushed out of the fort and fell upon the enemies but he was killed in the skirmish. Then the Musalmans, in a body, attacked our army. Our army took to their heels. The Bargohāin proceeded by the river Tilāo but as he was unable to resist the progress of the enemies, he retreated. The naval force retreated too. All the Dāngariās and the other officers assembled at Shāolā. Our land force could not play a good part. They also fled back to Shāolā. The king, then, sent a Katakī to the Dihingia Phukan of Duarā family to collect the scattered force and remain at Lākhau. After this, the king sent one Sanātan Katakī to the Bargohāin and the Nyaisodhā Phukan to inform them of the defeat of our land and naval forces and to advise them to collect together the scattered forces. The Katakī was captured by the Musalmans on the way. The Dāngariās heard the news of Sanātan's capture by the Musalmans. The Musalmans came to the mouth of the Dikhau river and put some cannon there. The Dāngariās did not wait to get fresh reinforcement from the king. They proceeded from Ghilādhāri with a number of ships in the night time and reached Kukurākātā. The Musalmans retreated. Our army got possession of Mikhara and of a warship called Jālīā. Our army fought from their ships near a sand bank. The Musalmans advanced with their ships and surrounded our army. Our men took to their heels. The Barphukan, the father-in-law of the heavenly king was at Lakhau. The other great men were also at Lākhau. The king ordered them not to leave the place.















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Chāorak Saikia, the son of Lāitarā Barua of Duarā family, one Dādhariā Ahom of Jakāi and one Ganak of Sonāri went down leaving king's company. The people of Bāndarguri, and Hātimuria villages were stationed at Chapāguri. Then the king left Tipām and came to Pākdāng. Afterwards the king came to Uchang. He ordered to count the number of men that were with him. Accordingly a calculation was made and the following persons were found in the company of the king :—The Bāhbariā Burāghāin and his two sons; the Barphukan, the father-in-law of the king and his two brothers and six sons; the Bengkhowā Barbarua and his two brothers and two sons; the Neogphukan and his two sons; a man of Dighalnegiā Sonāri family; the Chāorak Saikiā; the grandson of the Rupsandique and his brother Milmili; a grandson of Klangsheng; one Gharfaliā Hazarikā; one Hātimuriā; one Tipā Gohāin, a grandson of Bargohāin; the Salaguriā Rājkhawā, a descendant of Lātum; one Bharāli Baruā, a descendant of Tangsbāi; a son of Bezbaruā; Mamāi Tāmuli of Lānphimā family and his son; one Pāphrang Chāodāng Baruā; one Malāi Hātimuriā and his two brothers; two brothers of Chiring Ahom family, named Phrangkeo and Phrangkā; one Lābak Bāilung; one Timāk Narā Bāilung; two Bāilungs of Bakatiāl family; one Shengdharā Bāi-



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two sons	two sons
Malāk	Malāk
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one hundred	one hundred
Ahom	Ahom
marriage	marriage

lung of Charāideu; the grandson of Bāndungiā Bargohāin; two persons of Shilā family; one Pāpang Dādharā and his two sons; one person of the Guimeliā Bargohāin family; one Gohāin of Lāshām family; one of Rangāchilā family; one Lādip; one Phishi; one of Pānitōlā Clan; one of Bāntungiā Ahom Clan; one Hāni; a son of one Lāhān; nine sons and grandsons of Khāmthi Phukan; twelve men of the Hāktolā tribe; one Lāshām; one, a son of Bhelāi; one, a son of Marā; one Kanshen of Jalambatā Duarā Clan; six men of Tāmuli tribe; one Nitāi, the son of Lātāo Baruā of Bharbandhā tribe; two sons of Kāndu Khāmon; Chāo-chet Malāk Baruā and his father and two sons; one Bāilā, a son of Niganikhowā; one hundred men of Dihingiā Pākhimeliā Ahom; one hundred men of Pākhi-mariā tribe; one thousand and twenty persons of Nimitā tribe; eighty followers of Kāndu Khāmon; sixty persons of Dalākākhariā tribe; forty men of Pach-duari tribe; twenty persons of Phulbashā, Bondāparia and Bhitāruāl Duari tribe; eighty Hilaidarikuars; seventeen persons of Hilaidāri Dhekiāl Baruā; nineteen men of Lāshāi Hilaidāri tribe; seven men of Majindar tribe; fifty four men of Alujoganiā Baruā; fifty eight men of Manik Dārmariā; forty eight men of Alan Saikiā of Tāibān tribe; sixty one men of Barāhi Saikiā; one hundred











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158. The Musalmans passed eight days at Tāimung. Then Sayad Chapak and Mirjāmullā advanced with their armies to Nabāri from Tāimung. One Jagat, the son of Hari Dekā, joined with the Musalmans. The Musalmans proceeded from Nabāri and took Sāring. The people of Kalāsiliā joined with the Musalmans. The Musalmans took Kaliā hill. Then one Sanātan and one Sisu, two sons of Bengali Hāzarikā led the Musalmans to Tāokāk. One Hinguā Lāo Rai-dāngiā Saikiā and one Rangāmani led the Musalmans to Chāorā. The inhabitants of Rankhām took the side of the Musalmans. The Musalmans took one hundred villages. Lāhan Gohāin heard of this news and marched to Rankhām. He made a fort at Rankhām. He then examined the force of the Musalmans and finding it difficult to resist, retreated. Then for a long time, there were constant skirmishes and murders between our men and the Musalmans. The Musalmans overran our territory, plundering household articles and domestic animals. Horrible massacre was going on on both sides. The heavenly king heard of the news of the disaster. He despatched Baduli Phukan, Lāpet Phukan and the Dihingiā Phukan to Āhata-guri to stop there constructing a fort and massacre the Musalmans without discrimination. Accordingly, they proceeded there, raised a fort and put a great number of Musalmans to death. The Musalmans withdrew to the side of the Sessa river leaving their fort. The heavenly king sent a Katakī to the Bhitaruāl Phukan, the Bargohāin and Pelon Phukan, the son of Lātāo Phukan directing them to construct forts with the help of the guards, the karis and Hajuās and arrest the progress of the Musalmans. They were informed of the order of the king. The Bhitaruāl Phukan proceeded to meet the Musalmans at Sonārīnagar. Lāpet Dihingiā Phukan, Kandu Khamon, and the grandson of Tāmūlidalai marched against the Musalmans remaining at Chāorā. The Chiring Phukan, one Domāi and the son of king's father-in-law proceeded to meet the Musalmans at Madārguri. The Bargohāin proceeded against the Musalmans



putting up near the Sessa river. Pelan Phukan hurried against the Musalmans at Sāring. Then Tāmūlidalai fell upon the Musalmans living near the Sessā river. The Musalmans pressed him hard. Tāmūlidalai dashed into the water of the Sessa river with his army. Our army were drowned in the water. The Kaliā-bariā Phukan sent a Katakī to the king's father-in-law saying that he would disperse the Musalmans if the Bargohāin the Burāgohāin and the Barpātra Gohāin should be sent to him. The king's father-in-law sent the news to the king who was at Sāmdharā but the king expressed his unwillingness to do so. Then the king's father-in-law fell ill. He was conveyed to Samdhara where he soon died. Now the king made the son of Bezbarua, the Neogphukan giving him the command of war and sent him to Ahataguri.

159. In the month of Dinpet (Ahar) Mirjumā sent a messenger to the Bargohain to say to him that if the latter would come to his side, he would go away leaving the country in his (Bargohāin's) charge. But the Bargohain's reply was in the negative. Then Mirjumā collected men and elephants. He sent a body of Musalmans with elephants and horses to climb up the hill where the Bargohāin was. The Musalmans, with nine female elephants and twenty horses, began to climb up the hill, but they tumbled down into the chasms with a heavy loss. Our men got many lances, spears, men, guns and swords of the Musalmans. Then the Musalmans came to Sonārinagar. The Musalmans, putting up at Tāri, took their provisions, spoils, and other articles into their ships and retreated downward. Lahan Gohāin heard the news. He pursued after the Musalmans and plundered them at Nikā. He got one hundred thousand rupees. Our men plundered the Musalmans when opportunity occurred. Then the Bhitaraūl



Phukan marched against the Musalmans living in the Sonārīnagar and attacked them in their fort. One Mirā Musalman fell dead. The Musalmans being unable to defeat our force withdrew to Tiok and stopped there. The Bhitaruāl Phukan made a hot pursuit after them to Tiok. Then the Musalmans withdrew to Sina. Our army surrounded the Musalmans in their fort at Sinā. The king heard the news. He sent a messenger to Lāpet Phukan, Kāndu Khamon and the grandson of Tāmūlidalai who were sent against the Musalmans living at Chāorā to direct them to come back and proceed at once to surround the Musalmans in the fort Sinā. They proceeded accordingly to Sinā and surrounded the Musalmans on all sides. The Musalmans in the fort shouted to our men that they were ordered by Shujākhājā to go away leaving the place. A certain man came to the Bhitaruāl Phukan and said to him that a body of Musalmans had come up from Lakhāu. The Bhitaruāl Phukan selected a body of men and ordered them to proceed downward to fall upon the Musalmans unaware on the way. The grandson of Tāmūlidalai and Lāpet Dihingīa Phukan proceeded too. The Musalmans in the fort Sinā having observed that the number of our men was thin, came out of the fort and attacked our army. Our army retreated. The Musalmans advanced from Sinā to Barhāt.

160. Then our Salaguriā and Ahata-guriā Ahoms marched in a body to pillage the Musalmans at Madarguri. They, being repulsed by the enemies, came back. The Musalmans entered Nabāri. The heavenly king ordered Bāduli Phukan to capture Mirjāmulla on his way to Chelā. Bāduli Phukan hurried accordingly but he could effect nothing. Now the king ordered Bāduli Phukan and the Bargohāin to march against the Musalmans putting up at Kaliā hill. At the approach of our army, the Musalmans withdrew to Barhāt. Then the son of Lātāo Phukan and one Rangāi Chetiā marched against the Musalmans at Sāring and attacked them



But they were repulsed by the enemies. The Musalmans too withdrew to Barhat from Saring. The Musalmans living at Chāorā withdrew to Tāimungrām. Then Baduli Phukan and Pelon Phukan marched against and surrounded the Musalmans at Tāimungrām. One Lāngi Khuba, the grandson of Lahan, and the Saring Raja came to and halted at Dimau. The grandson of Tāmūlidalai proceeded to and remained at Pāniduar. The Abhoipurias, the Áhatagurias and the Dihingīās surrounded Tāokāk and constructed a fort near the river Tāokāk. The Musalmans surrounded our armies on all sides. The king heard the news and proceeded down in boats to Tipām from Barkalā. Our armies entered into villages. The Musalmans too consulting among themselves marched down on the very day.

161. On the very day, the son of Hari Dekā, one Gunak Namdangiā Rajkhowā, one Tengā Bangal, one Tāirānkhām and one Sengeli of Bargohāin family marched against the Musalmans who were at Nāmnāngkhuang. They said to the Musalmans that the Musalmans should leave the place, otherwise, they would massacre them. The Musalmans remained there for twenty four days. The king, then, said to the Bhitaruāl Phukan, "When the Musalmans leave Tāimung, we shall attack and surround them with our ships but if we cannot get victory we may come back again." The Bhitaruāl Phukan marched down from Sonārinagar. Lāhan also proceeded on the very day. The Musalmans living at Devargrām retreated and joined with their garrison at Lakhau. The Bhitaruāl Phukan came to and halted at Devargrām. Thence he marched against the Musalmans living at Lakhau. Then Bāduli Phukan proceeded against the Musalmans at Barhat and attacked them. Half of the Musalmans fled towards Barnadi. Our men set fire to the dwellings of the Musalmans. The Musalmans saw



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164. Then Mirjumlā withdrew to Taimung from Tengābāri. One Buruk and the son of Lāngu attacked the Musalmans at Hātisāl. The Musalmans entered into their fort. One Tenga fell upon the Musalmans at Bāndihat. The Musalmans could not overcome our men. They entered into their great fort. The Musalman forces stationed at Jakāisuk and those at Bāndihat took their things and fell back to the Dikhan river. Just a little above Jakāisuk, Honsunkhān and Lāngidhighalā took shelter in the water of the Dikhau river. The son of the Bezbaruā was erecting a fort at Kākajān. The king heard the news. His Majesty ordered the son of the Bezbaruā to make the fort strong by placing cannon at the gates. The fort was, therefore, made strong as desired by the king. The Musalmans attacked our army at the fort at Dihing. They captured one Khuntai alive. Our army could not overcome the enemies and retreated to Bakatā. Then the son of Lāpet Dihingia Phukan and Kandu Khāmon marched against the Musalmans. Kāndu Khāmon laid siege at the gate and Lapet's



























**SHUPANGMUNG (CHAKRADHVAJ  
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170. In Lākni Plekngi (*i.e.*, in 1664 A.D.) in the month of Dinching (Āghon), the Dāngariās and other officers held a council and, as desired by the deceased king, Shutāmlā, sent Katakis to call in the Sāring Raja, the grandson of Shuleng, the Sāring Raja. The Dāngariās made him king in the big royal house and greeted him. They, then, came to Chelā and remained there. Then four Musalman Katakis, namely, Durbeg, Rastambeg, Tājakhān and Shek Kamal, were sent with presents to Chāopha Shutāmlā by the Musalman Emperor, Aurangshā. They arrived at Lakhau and halted there. Chāopha Shupang-mung heard the news. He consulted with the Dāngariās and sent two Katakis, Mādha Charan and Gariā to the Musalman agents at Lakhau. The Musalmans were informed of the death of the king, Shutāmlā. Our Katakis told the Musalman Katakis that the king, Shutāmlā died and his brother was installed in his place, and that the new king wished the Musalmans to go back. The Musalmans held a council. Rastambeg and Shek Kamal after having had a consultation with Mādha Charan and Gariā sent the news of the death of the king Shutāmlā and of his brother becoming king to Rasidkhan who was at Tāmuliḥāt. The Musalmans stopped there with their ships. When Rasidkhan heard the news that the king, Shulāmlā died and his brother had succeeded him, he sent presents to the new king. The Musalman messengers arrived at Lakhau. The heavenly king was informed of the matter. He directed the Musalmans to come up by the Barnadi with their ships. During the month of Dinshām (Māgh) the king remained at Chela and did not send any word to the Musalman guests. Our men, taking all sorts of things to give to the guests who were at Hakāi, were waiting king's order. Now the king said that a princess, gold, silver and ninety elephants were offered to the Musalmans for the welfare of the country and for giving back the captives but the Musalmans had not as yet acted according



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to their words. The boundary of our country had not been fixed. The king wrote a letter to the effect and sent Chandra Kandali and Sanatan to Durbeg with tributes of one hundred musks, forty ordinary knives, four knives with gold handles and nine tusked elephants.

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171. Then Rasidkhan sent a Katak, named Shek Kamal to our king for realising the remaining portion of tributes of money and elephants. Rasidkhan's Katak arrived in Mungdunshunkhām (Assam). The heavenly king sent some Katakis to welcome in the Musalman Katak. Our Katakis directed the Musalman Katak to fall prostrate at the feet of our king and sent the news to the latter. The heavenly king said it good and ordered our Katakis to escort the Musalman Katak to the Darbar. But Shek Kamal, the Musalman Katak, when he arrived at the principal gate of the city, said, "when I had come with Durbeg and Rastambeg, I had simply saluted the king but had never fallen prostrate at his feet. Now I shall salute the king but shall never fall prostrate at his feet." The heavenly king, being informed of the matter, said, "the Pādsās Durbeg and Rastambeg saluted me without falling prostrate at my feet as they had come in obedience to the order of the Emperor. But this man is simply a Nawab's Katak, so there is no ground that he should not bow down his head at my feet." With this, the heavenly king ordered his men to take him back to his



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185. In Lākni Tāoshingā (i.e., in 1669 A.D.) in the month of Dinching (Ághon), the Kaliābariā Barphukan, the Dekaphukan of Guimela family, the Dihingīā Phukan, and the Buragohainpariā Phukan proceeded to Gauhati. The Barbarua of Dihingīā Ahom family and the Sāringīā Phukan coming up greeted the king at Tengābāri, and made over four Musalman great men including Sayad Piruj. They produced before the king, one Sayad Ruksālā, the Dewan Blakshimirā, one Sayad Ruk Husain, Sayad Kānāidurka, one Pharangi Umirā and all other captives and a great number of horses, elephants, ships, gold, swords, ornaments, cannon, shields, and other spoils which they got from the enemies. The heavenly king was greatly pleased and gave himself up to amusements. He then sent back the Katakis to call back all the officers. The king proposed to construct a fort at Pandu-Harāighat.











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188. The king made an enquiry into the charges against the Buragohāinparia Phukan and Laka but none could prove their offence. They were, therefore, directed to proceed down. Then the heavenly king advised the Kaliabariā Barphukan to send Katakis to the armies remaining on both sides of the river, Tilāo, asking them to assemble at Kākphāk. The Kaliabariā Barphukan accordingly despatched one Chāorāngdi Rājkhowa of Bargohāin family and another Rājkhowā who was the grandson of Lāpet Phukan. Accordingly the armies were collected at Kākphāk. Then one Musalman umirā and one Jaynarayan attacked our armies at Kākphāk. The enemies fought three or four days but being unable to get victory retreated. Rājā Indradaman heard the news of the retreat of their army. He proceeded from Rangāmāti with all his men. Our army retreated to Harāighat at the approach of the Musalmans. The Barphukan was informed of this. The Barphukan sent Katakis to Hariāh Dekā's son, Lānmungkhru's son and Rangāchila's son directing them to proceed to Bokā and construct a fort there. They proceeded to Bokā accordingly and put up there after having constructed a fort. Then Raja Indradaman marched up to attack our army. He fought with one man remaining in both the forts but as he could get no victory, he retreated to Jakhaliā.

189. In Lākni Kāmūt (*i.e.*, in 1670 A.D.) in the month of Dinshi (Fālgun), Raja Rām Sing, Raja Sujān Sing, Raja Ship Sing, Raja Kehit Sing, Raja Karaha Sing, Raja Anat Sing, Nawab Rasitkhān, Tajakhān, Nasirkha, Ismānkhā, Mira, Sayad Mira, Sayad Selati, commander of the navy, and Phāngi Amira with two Koches and Mikehararām Kanji marched up and arrived at Rangāmāti. The Barphukan ordered our men stationed at Agarāguri to come to and stop at Harāighat. Formerly Rasidkha and Majumkha devastated and plundered the “Shupha” territory. Rasidkha having had a con-







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that he was dependent of the heavenly king. One day Rāja Ram Sing gave battle to the Barphukan, the son of the Barbaruā, at Taperā. Our army retreated. The Barphukan fettered the Musalman guests. In the month of Dinruk (Baisakh) Raja Rām Sing attacked our army. Our army fell back. Amat Sing, Amat Sing, Raja Kehit Sing, Nowab Rasidkhā Sawlung, Kamike, Hurarām. Harikāji and Indradaman halted at Harāighat. Raja Jansing, Raja Sipsing, Tajākhan and Nasirkhan stopped at Rangāmati. Raja Indradaman, Jaynārāyan and Sayad Mira were stationed in the south. Iswarpatī, Phārāngi and Amirā advanced with their navy. Then our army fought naval battle with the Musalmans. Two of the ships of the Musalmans were destroyed. The Musalmans being unable to get victory retreated.

191. One day, the Musalmans laid siege on our fort at Rangmahal. The Barphukan, the Sāringia Phukan and Silani Dekā rushed out with the whole body of men and fought with the enemies. The Musalmans being repulsed withdrew to Hājo. The Barphukan sent the news to the king who was at Tāimung. The king sent Katakis to the Burāgohāin, the Bargohāin, the Marangikhowa Gohāin, and Sadiyakhawā Gohāin ordering them to proceed there. Then Jaynaran and Badsa Musalman Raja ādvanced and besieged our fort near Akur Ali. Then the Barphukan and the Ahata-guria Rajkhowa hurried there and surrounded the enemies. A great number



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192. In the south, the Dhakial Hazarikā and Lārang Hāzarikā were sent with a body of men to attack the Musalmans. They proceeded accordingly and surrounded the Musalmans. Our army killed a great number of Musalmans and obtained possession of many guns and shields which they made over to their commander. Then the Buragohāin, the son of Tangasu, the grandson of Lapet Phukan and Majumelia Gohāin fought with the Musalmans and took possession of the Musalman fort called *Ching*. Then the Burā Gohāin and one Phreoman Bengali of Koch country, constructed a fort at Lathiā. Again, the son of Herāpoyā, the son of Parbatia Sonāribaruā, Lādeo Hātimuriā, the Parbatia Baruā, one Pāpang, one Malakā's son, one Lahkar, one Danadeo, the Dihingia Gohāin, Lāsāmkalā Chāodāng Baruā, the son of Rāidangia Barua, Lāngichāng Gohāin, and one Lānmatu were sent by the Burā-Gohāin to plunder and take the Musalman fort, Phreubar. The Barphukan also joined with them. All of them marched against and plundered the Musalmans. They took the fort and got possession of many guns.







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tries. The Barphukan, the Sāringiā Phukan, and Nadadeu came back to the king in the same year in the month of Dinpet (Āhār). The king asked them how Raja Ramsing was vanquished. When they related to the king every particulars, the king praised them all. The news of the retreat of Raja Ramsing frightened the Musalmans; so they did not dare to come back again.

203. In Lākni Rāmit (*i.e.*, in 1672 A.D.) in the month of Dinbā (Chaitra), the buildings, and gold and silver treasures in the town of Silikhāguri near the Dikhau river were reduced to ashes by fire. Having heard the news, the king arrested all the guards of the treasuries and put them all in iron cage. The king asked them how the treasuries were consumed by fire. The guards said that the Bharālī Baruā left live fire in the Kalki (a smoking pipe) after smoking and that fire caught his houses and consumed the treasuries. The king found Bhelai Bharali Baruā guilty and fettered him. The king ordered his men to mix together elephant and horse's dung (foul matter) and made Bhelāi Bharali Barua smoke the mixture. The Bharali Barua was turned out of his house and his properties were confiscated. Then of the guards, the king made his men cut off the noses, ears and hairs of the half and give slaps on the back of the rest. The eyes of the two of them were put out.

204. In the latter part of the month Dinhā (Chaitra), one Harāgām, one Rādhāgām and one Tārigām of the Dafalas consulted together and determined not to pay tributes to our king. One day, they came down and cut three of our men of the village, Tāibān at Gāgaldubi in the north, and took away forty inhabitants including girls, boys, and infants. The inhabitants of Tāibān came to and informed the king of the news. The king called in all the officers and held a council with them. The king sent katākis to the Barbaruā the grand-























































































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Lāndāomi family were stationed at Gauhati. Then the Koch princes of the north and the south were taken with the Burāgohāin. All the Phukans came up to Tāimung. The Salāl Gohāin and the Marangikhowa Gohāin joined with the Burāgohāin. Lāsāi Barbaruā heard the news. In the month of Dinruk (Baisakh), the king and the Barbaruā collected his followers and attendants to give battle to the Burāgohāin and took their station at Tapāmurā near Kathalbāri. Then Lāsāi Barbaruā said to the king, "We are to have this place inundated by the river but if not we are sure to lose. If we go to Mākrāi we may be successful. The king consented to the proposal and coming up halted at Mekurialimur. He then repaired the fort near Mākrāi, collected men and posted guns. The Barbaruā placed his men in different parts. On the day, Dāpsheu, the Burāgohāin, the Bargohāin, the Marangikhowā Gohāin, and the Barphukan of Lāndāomi family arrived at the mouth of the Jakāijān. Hearing the advance of the Burāgohāin, one Nākjang Phukan and his youngest son left the fort of the Barbaruā and joined with the Burāgohāin. The Pāni Phukan left Thura and took the side of the Burā Gohāin, Asuk Barpātra Gohāin left his station at Bāhbāri and joined with the Burāgohāin. The Nagarial Phukan left the fort Rāiphrā and took the side of the Burāgohāin. Thus being deserted by all, Lāsāi Barbaruā, also, took to his heels. The king came up and halted at Tāimung. The Burāgohāin, the Salāl Bargohāin, the Marangikhowā Gohāin, the Barphukan of Lānphima family, one Phukan who was a son of Rangāchilā, the Dihingīā Phukan of Duārā family, and Hariāb Dekā Phukan advanced and halted at Hākbari (a vegetable garden). The Barphukan of Lānphimā family engaged men to seek out and arrest Lāsāi Barbaruā. The Barphukan sent out Rāmjoy Hazarikā, Lānbakal Hāzarikā, Jangeni Hazarikā, Khāmon Hazarikā, Lāibasa Hazarikā, the grandson of Khuba Barbaruā and Khādākum Hazarikā to seek out Devera (Lāsāi Barbaruā). They captured Devera and made over to the Barphukan. Deverā Barbaruā was put







son of the Nāmrupiā Raja. The son of Nāmrupiā Raja was brought in from Dihing and made king at Phulbāri Nāohāl. The deposed king was confined at Phulbāri where he was allowed to die of hunger and thirst. He ruled the country for twenty four days.

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220. Then Chāoshengklang, the son of Chapā Barpātra Gohāin of Kenduguriā family, was made Barpātra, Lānching-shāikan (Kirkiriā), the son of Rungāchilā, was made Barbaruā in place of Lāsā Barbaruā. The son of Pukhuripariā Burāgohāin was made Parbatīā Phukan. Lāluki Phukan, the grandson of Metekātālī Bargohāin, was made Tairāi Phukan. The Phukan Mākdunā was made Nāohaliā Phukan. The brother of the Barphukan of Lānphimā family was made Bhitaruāl Duari Phukan. Lāi Baruā of Bargohāin family was made Rāidangiā Baruā. In the latter part of the month of Dinchit (Jaistha), the officers said to the king, "We all must go to our respective places. You should, therefore, remain at Barnāohāl". They made the king to come to Barnāohāl and remain there. The Burāgohāin, the Salal Bargohāin, and the Marangikhowā Gohāin remained with the king. The Barphukan and other Phukans proceeded to Gauhati. Then the Koch princes were sent back to their respective territories being amply rewarded.



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221. In the month of Dinshipit (Áhin), the king prepared a Holong. In the month of Aghon and at the moment Kāikhān, (*i.e.*, at the dawn of day) the king ascended the Holong and placed the box, containing chomsheng, open on the throne for the moments, Bāibān and Kinbān, (*i.e.*, for one Prahar from 9 A.M. to 12 A.M.). After this, the king ascended the throne. He made presents to all the Dāngariās, the Phukans, the Baruās, and the people at large. Seven days and seven nights were passed with great amusements. Guns and cannon were fired, drums beaten, and horns blown. In the month of Dinshām (Māgh) on the day Rāinggi, the king left Tāimung and planted an Áubar at Suffry. He then conveyed 'Shengdeu' on an elephant to his Holong and offered sacrifices to the heavenly gods. He made gifts of silver, gold, cloths, and cowries to the people at large. After this, the king put "Shengdeu" in the cover. On the day Plekshi, he came back to Tāimung. On the day, Bānrung, the king planted a banyan tree at Malāi Deoghar. On the very day, at the moment Ápshup (just at the time when people generally take bath) the king planted a Bātbar. After this, the king came back to Tāimung.

222. Sometime after, the son of Lakak Gohain, the four sons of the king and the Kataki Phukan consulting among themselves said to the king, "It seems to us that your Majesty will not be able to rule the country well, till you make the Burāgohāin, the Barbaruā, the Dihingīā Phukan, and the Gauhatiā Phukan to take an oath of fidelity. You should now order them to do so. If you do not ask them to take an oath of fidelity, your four sons will not be able to have supremacy. We must, therefore, make them take a formal oath". The king considered the matter deeply and consented to do so as was advised.















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were:—Lāluk Phukan of Lānpimā family, Lāithapana Bargohāin and his son Sengkhām Gohāin, Thānuā Dekā Phukan, nephew of Lāpet Dihingjā Phukan, Mirisandhikai Bargohāin Phukan, Maupiā Phukan, the son of the king's father-in-law, Merā Rājkhowā, the son of Rangāchilā, the Dayangiā Rājkhowā of the family of Lāluk Barphukan, Bhāti Dayangiā Rājkhowā, Jabang Gohāin Barabhoipuriā Rājkhowā, Bhāgunā Maju-abhoipuriā Rājkhowā, Bāndar Haru-abhoipuriā Rājkhowa of Lānmungkhru family, and Ālan Rājkhowā, the son of Lāpet Dihingjā Phukan. All these high officers came up from Harāighat and joined with the Burāgohāin. Bhebā Phukan of Lāndāomi family and the Duarā Phukan joined with the Burāgohāin. On the third day of the month of Dinpet (Ahar) all of them came to Dergāon and took their station there.

226. Sometime after, the king despatched Maumun Baruā, the Dolakakhariā Baruā, the son of Nabarā, the Bargohāin, the Barpātra Gohāin, the Salāl Bargohāin and the Marangikhowā Gohāin from Sonārinagar to Dergāon. The king said to them, “You better go and call in the Buragohāin taking an oath to the effect that I shall do no harm to the Burāgohāin”. The officers arrived at Dergaon and had an interview with the Burāgohāin. As the Burāgohāin and the four Gohāins were consulting together, the Bengenā Atiā Bapu, Ramkrishna arrived there and proclaimed the order of the king thus :—“The king wishes you all to go up in boats. He said to me not to leave this place, till I see you proceed on boats. Moreover, the king wishes you to go up in three boats











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228. Then the Burāghohāin called in two Bāilung Pandits and said to them, "Now all the officers have expressed their willingness to take me as their king but I do not like it, so I have called you in to know your opinion." The Bailing Pandits said in reply, "O! Burāghohāin Dangariā! We do not think it proper for you to be king." Then one day the Burāghohāin called in the Dāngariās, the Phukans, the Baruās, and all others and said to them, "You have requested me to be your king but I do not wish to be so, as I do not belong to the royal family. Had I descended from the royal family, I would not have hesitated to take the title of king. Now I therefore do not wish to be king. I wish to make one of the royal family, king. I wish to take one Chāokhāmchen, the grandson of Chāo-Shuteng our king, so I have summoned you to know your opinion." Then the Dāngariās and the Phukans replied, "We have taken you as our king but if you are unwilling to be king, you may do as you like, and we have no objection to it. We shall act as you wish."

229. In the month of Dinship (Bhādra) the officers assembled together and brought in the grandson of Chāoshuteng from Charāideu by sending some Katakis and made him king. The king then offered presents to the Barphukan and four other Phukans and dismissed them to Gauhati. The king sent presents to the Koch king also. Then in Lākni, Tāoshi, (i.e., in 1677 A.D.) on the third day of the month of Dinching (Āghon), on the day, Dāpkeu, the king prepared a Holong (a large building) at Tāimung. He ascended the Holong and after sitting on the throne became king under the name, Chāo-Shujin. He, then, made gifts to all and passed seven days with great amusements. Now the king wished to give a name to the Burāoghāin.



























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Pāniphukan. Alan, the son of Lāpet, was made Dihingīā Phukan. Maupīā was made Phukan. One Lāling of Lān-mungkhru family was also made Phukan. After this, a great number of Baruās and other officers were arrested, pillaged, and put to death. The Barphukan left unhurt, Maugohāin, Nāchāngkhām Gohāin and one Ganak. Many of the Baruās and Barās were stripped off and driven to their homes. The Marangi Barbaruā, Alan Phukan, and Maupīa Phukan were ordered to accompany the king in his advance up. Thus five months passed. In the month of Dincipit (Ahin) Ladeu fettered the Marangikhowā Gohain in the Hāticharā, Alan Dihingīā Phukan fled away and joined with the Kaliābariā Phukan. The news frightened all. Having heard this, the Barphukan collected all the Phukans and holding a council with them advanced to up country. The Barpatra Gohain, the Bargohāin, and the Barchetiā were stationed at Kaliābar. The brother of the Barphukan was appointed Kaliābariā Phukan. The Burāgohain, his elder brother, Nāohaliā Phukan and his son, Lāngkhām and his younger brother, Dayangiā Rājkhawā, the son of the elder brother of Shengkhām Hātibaruā and Khammit, the upper Dayangiā Rājkhawā, the son of Alan Gohāin were stationed in the village Bhātdharā. Phukanhing was ordered to take his station in the neighbouring Dom villages. The Barphukan with the Baruās and others came up and took Salal Bargohāin with him. They stopped at Hākbari Nāohāl. They then held a council and after mature consideration captured the body of Chāophā Shujin. The Barphukan sent a Kataki, the son of Lāsam Hāri to bring in Lāhing Mauphukan from Tāimung. The eyes of the sons of Rangāchilā and his two brothers were extracted. The Barphukan consulting all other officers brought in a prince from Sāmadharā and nominated him for the situation of the king. The new king ordered to put Chāophā Shujin to death. In Lākni, Kāpshingā (*i.e.*, in 1680 A.D.) in the month of Dinshipshang Chāophā Shujin was put to death. He ruled the country full four years.



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244. The Burāghohain offended the king. He was arrested and driven away to his home. His properties were confiscated. The deposed Kuaiganyā Burāghohain was made Burāghohain. The above-mentioned two accused Phukans were produced before the Barpātra Gohain, heavily enchained. Indu Barbaruā plundered the Pāniphukan and drove him away to his home. Tāmsheng, the eldest son of the Barbaruā was made Pāniphukan. Khāmraḥ Phukan and Shengrāi Phukan were beaten to death. Their dead bodies were let go adrift in a raft. Afterwards, their bodies were again taken up and impaled. Then the corpses were attired in variegated cloths and let go afloat in the river Tilāo. Then Chāo Shupātpḥā proceeded to and arrived at Taimung in Lākni, Khutcheu, i.e., in 1685 A.D., in the month of Dinshām (Māgh). In the month of Dinchit (Jaistha) the Dihingīā Barbarua was stripped off of his properties and driven away to his home. The son of















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249. In the month of Dinship (Bhādra) the king ordered his officers to catch elephants at Māimelā. Next year, in the month of Dinshi (Falgun), the king dug out a tank, named, Kardai-pukhuri at the foot of the hill Charāideu, where the dead bodies of the kings were entombed. The tank was dedicated to Lāngkuri (Siva). When the dedication ceremony was over, the king offered silver and gold to all. Ten days after, some Hindu Bāpus (Gosāins) were arrested and put to death at Namruk with their sons and brothers. The king ordered to take Bāhbariā Jadumani and his sons, Kanthabhusan and Chandrabhusan; Salmariā Paramananda, Sahadev, Joydev, Rāmgovind, Kahākatani, Sudarshan, Jay of Maharā, Auniātiā Kāntā and his son Gopal, Namatiā Binand, Moāmariā Sonāi, Raghunandan, and Gajalia Kehu and his elder brother, and his son named Babāi, all these Gosāins to Namruk and put them to death. Accordingly, the Gosāins were taken to Nāmruk and beheaded, only three or four of them remained unhurt. The dwellings of all these Hindu Gosains were reduced to ashes. Then the Auniātiā Bāpu (Gosāin,) Kesabdev, taking silver and gold with him entered into the Chutiā village in Tāimung. The idol of Govinda Thākur was thrown into the river, Tilāo. The idol of Phurā was taken away by the Khāmti Dekā Raja and thrown into the river Tilāo. The eyes of Dakhimpatia Rām Bapu (Gosāin) were extracted and his nose cut off. All silver coins, gold and gold idols belonging to Dakhinpatia Rām Bapu were taken by force. The gold idols were broken down and given to prepare ornaments. All other things were sent to Charāideu. The king's men proceeded to the south to plunder the village, Bebejiā. All the people being very much afraid gave up their silver and gold. The gold and other idols were taken by force, and made over to the king. The wood and stone idols were broken and thrown down into water. After this, the king's men proceeded to Tarātali and set fire to the dwellings of seven villages. The houses were reduced to ashes. Afterwards, wherever any male or female Hindu Gosain child











**CHÃO-SHUKHRUNGPHĀ ALIAS  
RUDRA SIMHA.**

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251. In the same year, Chāo-Shupāt-phā's son, Chāo-Shukhrungphā, became king. He died in Lākni, Kapshi (i.e., in 1714 A.D.). He ruled the country full eighteen years.

**SHUTANPHĀ ALIAS SIVA SIMHA.**

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252. Rudra Simha's son, Shutanphā, succeeded the throne. On the sixth day of the month of Dinching (Aghon) and on the day Khutngi, the king's mother, the daughter of Kechukaliā Bargohāin, died. The Bāhbariā Burāghoin, the Khowāng Phukan of Kechukalia family, and the Kuar Hazarika conveyed the dead body to Charāideu. On the second day of the month of Dinkām (Puh) on the day Dāpmāo, the dead body of the king's mother was put into grave and a mound of bricks was raised over it. The king called in the Gosains with their idols to perform funeral ceremony and for three days and nights different sorts of ceremonies were performed.

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253. Then the king invited in the Phukans and the Baruas and offered them presents of gold earrings, cloths, and other articles. To the Deodhāi Pundits, he made offer of embroidered cloths, gold earrings, and many other valuable things. He gave a feast to the attendants and labourers and presented them with cloths, silver, and cowries in innumerable numbers. On the 27th of the month of Dinkām (Puh) on the day, Khutshi, Chāo Shutanphā proceeded from Rangpur to a town called Tirupaliā, in the north. One day, the king caught fish in the Sessā river. On the very day, some Gohains, the Rāidangiā Phukan, the Henschowā Baruā, and the Ghorachowā Baruā, the grandson of a Ligiri of the Burāghāin, offered the king goose eggs, rice, dāl, sugarcane, eatables, and many gold ornaments, such as earrings and bracelets at the place. On the 12th of the month of Dinshām (Puh), on the day, Kāpshingā, the king crossed the river Tilāo. He proceeded to and arrived















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of Lāngkhātungkā family was given thirty blows on the back and driven from home. Then the Naga Līgīrā, the Dhekiāl Phukan and his son, and the Tipamiā Phukan were sent back to their home and their properties were confiscated.

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259. On the day, Plekshān, the king prepared a Holong. On the day, Mung-keu of the month of Dinkāo (Sṛāvan), at the moment, Shukna, the king ascended the Holong. The king mounted on an elephant with a gold Howdah and entered into the temple of Chomdeu. He conveyed Chamdeu on his neck. He, then, dismounted from his elephant and ascended the Holong with Chomdeu. Now, the king sprinkled holy water of the Brahmaputra river on his body and in the Holong and after attiring himself in gorgeous royal dress sat on the throne. The Chiring Phukan of Chapāguria family and all others named him "Chāo-Shunenphā". Cannon was fired to show respect to the king.

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260. On the occasion of the king's coronation ceremony drums were beaten and cannon fired for seven days and nights. People enjoyed great amusements throughout the time. All the high and low officers were feasted to their bellies' fill. After seven days, the king conveyed Chomdeu on an elephant to the temple and placed the idol there. He presented the officers with gold earrings, gold bangles, and gold embroidered cloths. He offered gold earrings, embroidered cloths, girdles, and long cloaks to the Deodhāi Pandits; and silver, gold, cowries, and cloths to the children and the people at large.

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261. Then in Lākni, Khutchen (*i.e.* in 1745 A.D.) on the day Tāongi of the month of Dinching (Aghon), the whole country was surveyed. On a Hindu auspicious day, a census of the people of the country was taken. Then on the







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263. ឥឡូវ ពួកគេ គ្រាន់ តែ មិន ដឹង ទេ ថា តើ គេ បាន ឆ្លើយ តាម ការ ប្រាប់ របស់ លោក ឬ ទេ ។ ពួកគេ មិន ដឹង ទេ ថា តើ គេ បាន ឆ្លើយ តាម ការ ប្រាប់ របស់ លោក ឬ ទេ ។ ពួកគេ មិន ដឹង ទេ ថា តើ គេ បាន ឆ្លើយ តាម ការ ប្រាប់ របស់ លោក ឬ ទេ ។

262. Then twelve Chutiās of Tāimung came to our king and complained to him that the Sadiyakhowa Gohāin was oppressing them very much by forcibly plundering and taking their things, so they were sent by the people at large to inform him of the matter. Thus informed, the king ordered to arrest the Sadiyākhowā Gohāin of Kechukaliā family. In the month of Dinship (Bhādra) the king sent the Chiring Barua, Lāidhan Dekā, and Mani Dekā to seize the body of the Sadiyakhowā Gohāin. Accordingly, they proceeded to Sadiyā and captured Sadiyākhowā Gohāin. They deposed the Sadiyākhowā Gohāin and drove him away to his home. On the day, Kāpcheu of the month of Dinshipit (Ahin), the Nāobaisā Phukan of the family of Naga Barpātra was made Sadiyākhowā Gohāin. On the day Kātcheu, one Lemā, the son of a female slave, begotten by the king, was made Sāring Raja. The king accepted the Barkuari of the deceased king as his Kuari. Then the Deodhāi, the Mohan, and the Bāilung Pandits examined the legs of fowls and said to the king that he should build anew his granaries, his buildings, his throne, and all the buildings of the Deoghars. The king accepted their suggestion and ordered the Barbaruā to rebuild the buildings of the temples at Charādeo, Hukum Deohal Malāi Deohāl, Bāntung Deohāl and Kanāi Deohāl. Then the Deoghar of Sengdeu was built anew and sacrifices were offered to the gods. But, as the Deodhāi Pandits said, the sacrifices were not accepted.

263. In Lākni Khuteheu (*i.e.*, in 1745 A.D., in the month of Dinshipit (Áhin), the Deoghar of Chomdeu was smashed by lightning. In Lākni, Rungplāo (*i.e.*, in 1745 A.D.), in the month of Dinching (Ághon), the deposed Bar-









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264. In Lākni Kāmāo, (*i.e.*, in 1748 A.D.) in the month of Dinshipshang (Kārtik) and on the day, Kāpcheu, the king ascended the Pātghar. He offered silver and gold ear-rings and bangles to the officials, and silver and cowries to the females. Seven days and nights were passed with great amusements. On the day, Plekshingā and on a Hindu auspicious day, the king came to and stopped at Sonarinagar. At the beginning of the month of Dinshi (Falgun), on the day, Kāmāo, he left Sonarinagar for Tengābāri. From Tengābāri, the king came back to Sonarinagar. In the middle of the month of Dinhā (Chaitra), the king came back to Rangpur. In the month of Dinruk (Baisakh), the king went to and arrived at Tāimung. In the month of Dinkāo (Sravan), one Lāluk of the Edābariā Handikai family was made Dekā Phukan. Then in the month of Dinship (Bhādra) the deposed Lāngi Barpātra Gohāin, the Dihingīā Bargohāin, the Salāl Bargohāin, and the Sadiyākhowa Gohāin of Dihingīā family, being afraid of the king, left their homes taking their properties with them. In the month of Dinshipit (Āshwin) elephants were caught. In the latter part of the month of Dinching (Āghon), on the day, Tāongi, the sky roared wildly having no clouds, rain, or wind. There was a shower of hailstone in the villages, Tāirubān, Rangmung, and Tingkhāng. In the month of Dinshipshang (Kartik) the king came back to Rangpur from Tāimung. On the day, Kāpshān, a wild bird coming from a forest entered into the council hall of the king. In the latter part of the month of Dinching (Āghon), a dog gave birth to a hog near the Nāohali. In the month of Dinshām (Magh), on the day Plekcheu, the king came to Sonārinagar from Rangpur. In the month of Dinshi (Falgun) on the day, Pleksingā, the king went to Tengābari. In the month of Dinha (Chaitra), the Bakatial Barbaruā fell ill in the capital. He was watched carefully and sent to his home where he died after five days. Then in the month of Dinkām (Poush) on Hindu Budhbār and on Ahom day, Kātrāo, the king came back to Rangpur. On the day, Mungsheu, the king came to





CHÃO-SHUREMPHĀ ALIAS  
RAJESWAR SIMHA



265. In the same year, Shuremphā, the brother of the deceased king, succeeded the throne. In the month of Dinruk on the day, Kāpmit, the king ascended the Holong. In the month of Dinpet (Ahār), the king planted an Aubar at Daikāorang near Suffry. Then in Lākni Rungkeu, (*i.e.*, in 1756 A.D.), in the month of Dinkām (Puh), Chāo Shuremphā proceeded to Harāighat from Rangpur and stopped there. He paid respects to the idol there. Then the king amused himself by catching fish, tortoise, and birds in unaccountable numbers. In the latter part of the month of Dinpet (Áhār), the king came back to Rangpur from Harāighat. In Lākni Kāplāo (*i.e.*, in 1758 A.D.) in the month of Dinkām (Pub), on the day Kaplāo and on Hindu Hanibar and at the moment Bāibān, a solar eclipse took place. Next year, in the month of Dinruk (Baisākh), an earthquake took place. On the day, Khutngi the Devighar was burnt by lightning. Then a comet with a long tail appeared in the sky. On the day, Kārāo, at the moment



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Kinnāi, a screech-owl perched on the top of the royal palace at Rangpur.

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266. In Lākni Mungsheu (*i.e.*, in 1762 A.D.) in the month of Dinship (Bhadra), the king's son, the Tipām Raja, died at Tāimung. The dead body was conveyed to and put into a grave near Phulbāri. The king called in the Deodhai Pandits and asked them to examine the legs of fowls to see if Tāimung was a good place for his residence. The Deodhai Phukan and the Bāilung Phukan, after examining the legs of fowls, said to the king that Tāimung was a good place for his residence but Rangpur, a bad one. They, further added that the king would be master of gold if he would live in Tāimung. The Brahmin and the Ganak Pandits said that Rangpur was a good place for the king's residence. The king disregarding the words of the Deodhai and Bāilung Pandits and putting faith on the words of the Brahmin and Ganak Pandits removed to Rangpur in the month of Dinshipit (Ahin). In Lākni Plekshingā, (*i.e.*, in 1763 A.D.) in the month of Dinshipshang (Kartik), the younger son of Chāo Shuremphā and his mother, a female slave, the Nāohaliā Phukan of Miri Bargohain family, Mani Dhekiāl Baruā of Lāngkhātungkā family, the Khangīā Baruā, a Brahmin Bezbarua, and one Taptapi, the son of Handikai Dekā Phukan formed a plot and engaged the Chāodāng Barā, the son of Chāodang Baruā, one Shungbar Chamuā-barā, one Katāki, one Ganak, one Dhekiāl Bara and his men, one Lāshengia Dhanudhariā Kāri, one Khangīā Naga, and one Mātikhowā, a domestic of the deposed Barneog of Jalambatā family, to seize the body of the Bakatiāl Barbaruā, on his way to Rangpur. On the day, Khutshingā, at about afternoon, they could see the Barbaruā at the principal gate of the royal residence. They, in a body, fell upon the Barbaruā and gave him some blows with their daggers but Kirtichandra Bakatiāl Barbarua escaped death. The Barbaruā dragged in the Chāo-dang Baruā and rested under the shed called Pālighar. The rebels fled







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and establish them in their old villages. Thus being ordered they offered presents to the Mikirs and established them in their old places.

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268. Then the king directed the Phukans and the Rājkhowās to send some Katakis to bring in the Kachari Raja. Thus ordered, the Phukans and the Rājkhowās assembled together and had a consultation on the subject. After due consideration, they sent one Damodar, one Dhandeswar, one Manmath Naga Barā, one Naharnamat Kachāri, and one Gajimaji—these five men as Katakis to the Kachari Raja. The Kachari Raja expressed his unwillingness to come to talk with our Katakis; and further he confined the Katakis. When the news reached the king, he called in the three Dangariās, namely, the Burāgohain, the Bargohāin, and the Barpatra Gohain, Kirtichandra Barbaruā of Jalambatā family, and all other Phukans and Baruās and held a council to decide what action was to be taken against the Kachari Raja. All the officers were of unanimous opinion that an expedition under Kirtichandra Barbaruā, should be sent. Accordingly, the king sent Kirtichandra Barbaruā, the Cholā-dharā Phukan, the grandson of Tāmuli-dalai, the Phukans, the Baruās, the Rājkhowās, the Hazarikas, the Saikiās, and many others with an army against the Kacharis. In the same year, in the month of Dinshipit (Āhin) and on the day, Kāmut, the Barbaruā arrived at Rahā with all others and stopped there. The Barbaruā, after consulting all others, decided to send Katakis to the Kachāri Raja first. Having heard the news of the Barbaruā's arrival, the Kachari Raja became greatly terrified. The Kachari Raja ordered one Hadekāri to welcome the Katakis and offer them provisions. Then three Kachari princes came to the Barbaruā with presents and paid him homage by falling prostrate at his feet. In the meantime, the Raja of Māntarā plundered and devastated the province called Mekheli. The Raja of Mekheli, named Jaysing, left his territory and dwelt in the country of the Kacharis. This Raja heard the news of the Bar-















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failure. I have collected men to take my tributes to the heavenly king as a sign of gratitude. I wish to offer my daughter to your king and intend to send her with you." The Katakis remained there. Having heard the news, the Khangīā Phukan came back with all others in the month of Dinpet (Áhār) and stopped at Sonārinagar. At the beginning of the month of Dinruk (Baisakh), he came back to Rangpur. Then the Khangīā Phukan was made Dhekiāl Phukan.

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271. In Lākni Kakeu, (*i.e.*, in 1768 A.D.) in the month of Dinshām (Māgh), Chāo-Shuremphā proceeded to Sonarinagar from Rangpur. In the latter part of the month of Dinshām (Māgh), Raja Joysing sent two respectable Katakis, namely, Hirāmani and Nānang with his daughter, Kuranganayani (fawn-eyed), to the heavenly king with great pomp. Raja Joysing offered one elephant, one horse, two hundred male and female slaves, and many other things as dowry. Our Manmath Bara was to accompany the princess. They arrived at Tengabāri. The king heard the news. He ordered the three Dāngariās and the Barbaruā to go in advance and escort the princess to Sonārinagar. They were further ordered to build some houses near the river, Tilāo, for the residence of the princess. Accordingly, the three Dāngariās and the Barbaruā did as was desired by the king. Then in the month of Dinshi (Fālgun), the females were ordered to fetch water from the river Tilāo to wash the body of the princess but the king did not observe the ceremony himself. The princess' body was rubbed with turmeric and washed for seven days. On the day, Mungkeu, the princess was made to ascend the Holong and created Barkuari (chief queen). Then in the middle of the month of Dinshi (Fālgun) on the day Khutmit, one Hiromani offered the princess in marriage to the king. He was then sent back. The Cholaḍhara Phukan, the son of the Barbaruā, dedicated five elephants, ten horses, and his daughter, Shengkhu to the Kuari. In the middle of the month of Dinshi (Fālgun), on the







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Bargohāin, Barpātra Gohāin, some Barbaruā and Barphukan, and many others, Phukans and Rājkhows.

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289. Then the heavenly king despatched the Bhātialā Phukan of Duārā family to fight with the Chungis and the Matakas. He marched against the Matakas with his force, defeated them, and occupied their country. When the Bhātialā Phukan was busy with his eight thousand men in repairing the fort and the houses at Nāmruk, the Matakas and the Marāns assembled together and surrounded the fort. Three of our men came running and informed the Phukan of the news. He came out of the fort and proceeding through a jungle arrived at the side of the river Dibru. He stopped there. There he collected the stout and strong men of all the villages and ascended up the country. The Dikariāl Kuār of Hilaidāri family became commander. He collected all the strong men of the villages and after a long discussion made them take a vow to fight with the Matakas. One Bhakat Charan made himself commander of another body of men and came up to make joint efforts with the Phukan. Now the Matakas in a body dashed on and attacked our army but they could not attain success. One Gobind made himself Barbarua and coming up swift at the head of a body of Matakas charged our army in person but he was repulsed. The Matakas then retreated to Hagunmuri where they constructed a fort and lived therein.

290. ពេល យើង ក៏ មិន ឃើញ ឡើយ មាន  
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290. Hearing the news, the king assembled all the officers and after having had a long discussion with them







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the Dāngariās of the Matakas having entered into a forest. Thus being intimidated the Dāngariās came back to Rangpur.

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293. ប្តីក្រីក្រ ម្ចាស់ ឈ្មោះ ហង់ ហង់ រស់  
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292. Then the Mataks and the Chungis with Hambhu, Bistu, Lepherā-parmanand and Haru-sripati at their head, came out of their retreat and surrounded the fort of the Bhātialā Phukan of Duarā family. One Bhakat Charan Hilaidari Kuar of Eraltali came out and became commander. He collected a number of men and proceeded to join with the Bhitarnāl Phukan to make joint effort in the war with the Mataks. A terrible battle was fought for many days and nights with indecisive result. The Mataks took their station at the side of the Dibru river. On the day Mungmut, the Lāsengiā Barpātra Gohāin of the family of Klang seng Barpātra, the deposed Dekā Phukan, the Basā Rājkhowa with two of his men, the grandson of Bargohāin and three persons of the family of Hariāh Dekā made a conspiracy against Chāo Shunyeuphā. Having heard the news, the king became offended with the Barpātra Gohāin and fettered him. Then the Barpātra Gohāin was driven away to his home at Lesāng. The Naphukan and the Basā Rājkhowa were sent to exile in the forest Nāharani. The three persons of the family of Hariāh Dekā were put to death. Formerly in the war with Govind at Hagunmuri Phedelā Barpātra Gohāin, the grandson of Lāko Barpātra, was killed. Now his son Gugā was made Barpātra Gohāin.

293. Now, the Matakas and the Chungis were putting up for a long time in a fort near the Dibru river. The king heard the news. He called in the three Dāngariās, the Phukans, and the Baruās







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great fear of being molested on the way by the insurgents. In the morning of the day, Tāoshi, the king captured the rebels, namely, Bhadrasen Barbaruā, the Neogphukan, the Cholaḍharā Phukan, the Nyāisodhā Phukan, Baga Naga Barā, the Ghorā Baruā, the Dhekiāl Phukan, the three Kuars, the deposed Barhatkhowa of Miri Bargohāin family and the Matak Bargohāin of Garudhariā Bura Gohāin family and put them to death at Bhogbari in front of the gate to Rangmahal of the brick-town (Rangpur). The deposed Barhātckhowā was strangled to death with a rope round his neck. The Dihingīā Phukan of Tāimungīā family was made Barbaruā.

299. Then in the month of Dincipit (Āhin), the king proceeded to and stopped at Garhgaon. From Garhgaon, he came to and halted came at Suffry. Remaining there for four days, the king planted an Āubar at Doikāorang on the day, kāpshinga. Next morning, the king proceeded to attach gold strings to the Āubar, mounting on an elephant with a gold howdah on. On both sides of the king, the female slaves were scattering down silver coins to all. The two kuaris of the king accompanied him on elephants. The king after performing the ceremony came back to Charāideu. There he performed Rikkhvan ceremony and worshipped the gods. Sāiphā and Umphā ceremonies were also performed. After this, the king came back to Tāimung and stopped there. In lākni Rāingi, (i. e., in 1770 A. D.), in the month of Dinching (Āghon) the king came to Garhgāon where he planted a











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accepted his rule.  
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very much pleased  
called it a day.

303. The Kalita Phukan, being driven away, dwelt in the village Tāmulanibari, near the river Tilão. He thought of making himself independent. He collected the people there and made himself king under the name, Mirhang. He proclaimed that his future generation should be termed “Chão Mirhang,” when he had made himself king at his home in Tāmulanibāri. He erected a fort there and dwelt in it for a considerable length of time. Then he came to his home at Kechāmāti and stopped there. He collected all the people of the north and declared himself to be their king. Assuming the title of king, he appointed Burāgohāin, Bargohāin, Barpātra Gohāin, Phukans, Rajkhowas, Hazarikās, Saikiās, and Baras from among the people assembled. He made a throne and ascended on it. He, then, made preparation for conquering the country. A number of people declined to accept the Kalita Phukan as their king. Now, the people of all the towns and villages of that side, being afraid of the Kalitā Phukan, paid him homage and accepted him as their king. The news reached the heavenly king. He became very much infuriated with rage and called in the three Dāngariās and all











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305. Thus being informed, the king sent Katakis blaming the Phukans and the Senapati. The Katakis came to the Phukans and said to them the following words of the king, "if the Phukans cannot succeed in capturing the Kalitā Phukan, I shall enlist them among the Kalitas". Having heard the words of the king, the Phukans became very much afraid. Then the two Dāngariās, the Phukans, the Rājkhawās, the Hazarikās, and the Saikiās held a council and after a long discussion decided to proceed to and surround the forest on the hill Rangāgarā. They proceeded accordingly, to Rangāgarā and surrounded the forest but they could not find out the Kalitā Phukan there. The Kalitā Phukan fled away and entered into the village Khangīā belonging to the Miris. Halting there, the Kalitā Phukan offered silver, gold, and cloths to the Miris and said to them, "if you join with me in fighting and never forsake me, and if I may get victory, I shall allow you to have the rule of the northern part of the country". Thus being told, all the Miris came down to Khangīā and consulting together said to the Kalitā Phukan, "if we join with you in devastating the province, it will not bring good to our country. You must take back the presents of silver, gold, and cloths which you have given to us and you must not remain in our country".

306. Then the Kalitā Phukan came to and stopped on the hill called Luthão. The Phukans got the information of the Kalitā Phukan putting up in Luthão. The two Dāngariās, the Rājkhowās, the Phukans, the Hazarikās, and the Saikiās consulted together and sent a selected body of men consisting of the Hazarikās, the Saikiās, and the Dhanudhariās against the Kalitā Phukan. The Chāodāng and the Kukurāchowā Baruās were also







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307. The king then despatched Katakis to tell the Dāngariās and the Phukans to come back. In the month of Dinchit (Jaistha) all the officers returned from the field of action. The Salāl Gohāin proceeded to Kaliābar and stopped there. The Marangikhowā Gohāin left for Marangi. The Phukans, the Rājkhawās, the Hazarikās, and the Saikiās came back to Rangpur. Formerly when Chāo-Shuremphā died, his dead body was conveyed in a large boat from Dergāon upstream the river Tilāo. From Tilāo, the dead body was carried in the boat upstream the Dikhau river and arrived at Malāihāt. The Barbarua, Kirtichandra of Jalambatā family, and the three Dāngariās consulted together and expressed their opinions as to what should be done with the corpse. The Barbarua advised the king to burn the dead body. The king agreed with the Barbarua. The dead body of the king, then, carried downstream the Dikhau and burnt near the Sonari-Bil by the side of the Tilāo (Loohit). In the meantime, there was a great disorder in the country. People left their villages and there was continued struggle for a long time. Now when the country came to the normal condition, the king asked the Deodhāi Pandits to examine the legs of fowls. The Deodhāi Pandits, accordingly, examined the legs of fowls, and found the calculation unfavourable. Two of the learned Deodhāi Pandits said to the king that formerly in the days of our forefathers, the dead bodies of the kings were entombed on the Charaideu hill and mounds were erected over the tombs but in the case of your predecessor, his dead body was burnt down only. This action, they further said, was not good and so there was disaster in the country. The king agreed with the Deodhāi Pandits and asked them to do what they would think proper for the good of the country. The Pandits said that they would worship the gods and then an effigy of the deceased king would be entombed on the hill after having performed necessary ceremonies. Then in the month of Dinchit (Jaistha) the Deodhāi Pandits got a gold effigy of the late king con-



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308. In lakni, kâtsheu (i.e., 1773 A. D.), in the month of Dinship (Bhadra) on a Hindu auspicious day, the heavenly king Shunyeuphā, got the king-posts of the principal royal house at Rangpur put into the holes. In the latter part of the month of Dinshipit (Āhin), the Barphukan of the Sandiqui family became very old and weak to do further service. His services were dispensed with and he was allowed to take rest at home. Then the Deka Phukan of Lāhan family, called, Domāi, was made Barphukan and sent to remain at Harāighat. Then the king summoned the Deodhāi and the Mohan Pandits and also the Brahmin and Ganak Pandits. His Majesty asked them to consult their astrology and tell him if it would be good for him to stay at Rangpur or at Garhgāon. Accordingly, they consulted their Sastra. The Deodhāi and Mohan Pandits said that Garhgāon would be the proper place for the residence of the king but the Brahmin and Ganak Pandits said in favour of Rangpur. The heavenly king accepted the decision of the Deodhāi and Mohan Pandits. In the month of Dinching (Āghon) on the day Khutcheu, on Hindu Budhbār, the heavenly king left Rangpur and came to Garhgāon. During his stay at Garhgāon, the Brahmin and the Ganak Pandits said to the king that His Majesty had acted according to the advice of the















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head. Lākni Khāmmung was thus removed.

312. Then the new year came. On the day, Tāoshān, the Bāilung Phukan advised the king not to offer sacrifices to the gods. In lākni, Tāoshān (*i.e.*, in 1775 A.D.), in the latter part of the month of Dinshipshang (kāti), the king proceeded to Tāimung. On his way, he was informed that a screech-owl perched on the royal residence at Tāimung. The king came back and thought of asking the Deodhāi Pandits to examine their Sāstra to see what would be the effect of the bad omen. He called in the Deodhāi Pandits. They performed a ceremony to remove the evil effect. On the day, Dāpplāo, the king came to Tāimung from Rangpur. In the same month some bad omens took place at Suffry. Suddenly some monkeys fell down from the sky. In the same month some boiled rice sprouted in the Tenga-bari. The king called in again the Deodhāi Pandits. They examined the legs of fowls and asked the king to offer sacrifices to the Goddess. Then the king performed Sāipha ceremony at Charāideu in the month of Dinching (Aghon). One day, the king expressed his willingness to go to Sonārinagar. In the month of Dinshi (Fālgun), the Brahmin and Ganak Pandits advised the king to go to and stop at Sonārinagar. The Deodhāi Pandits after examining the legs of fowls twice or thrice said to the king that the beginning of the year was not favourable for the king to go to and remain at Sonārinagar and that the new year was not good for offering sacrifices to the gods. Thus spoken, the king found fault with the Deodhāi Pandits and made them take an oath touching the great drum. Then the Brahmin and the Ganak Pandits advised the king to go to Sonārinagar after four days from that day. On the Ahom day, Plekcheu and on Hindu Sombār, the heavenly king sent in advance to Sonārinagar his followers and attendants.















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put him to death. The Bargohain's sons, the Cholaḍharā Phukan and Bangali Phukan were beheaded. All the properties of the Bargohain were confiscated. The youngest son of the Bargohain was driven away to jungle from his home. Parbatia Kuari of the late king, Chāo-Shunyeuphā, was driven away from her residence in Garhgāon. Her daughter was driven away to Garudharia. The Kāthkatiā Barua's eyes were extracted and sent to exile. His two daughters were beaten to death. His properties were confiscated.

319. In lākni, Mungplāo, (*i.e.*, in 1780 A.D.), arrangement for the preparation of a *Holong* was made. For seven days feasts were offered. The king posts of the *Holong* were put. In the same year, the Dihingia Edābariā Barbaruā offended the king. The Barbaruā and all his sons and daughters were driven away from their home at Edābari. In Lākni, Plekngi (*i.e.*, in 1781 A.D.), in the month of Dinshi (Falgun) the king prepared himself for ascending the *Holong* (Śingarīghar). The king, mounting on an elephant with a gold *howdāh* on, proceeded to the temple of Chumseng (Chomdeu). On his arrival at the temple, the king got down and conveyed Chumseng on his neck. The king again got on the elephant and came to the *Holong*. There, dismounting from the elephant, walked up to the *Holong*. The king washed his body with holy water of the Barnadi (Brahmaputra) and then, putting the royal dress on his body, ascended the *Holong* and took his seat on a throne. The Bāilung Tirual Phukan of the family of Dekā Phukan named the king as “Chāophā Shuhit-pungngāmmung. Cannon was fired very often on the occasion of the coronation ceremony. For seven days and nights, drums were beaten, gongs were struck, and flutes were blown. All the people amused themselves. At the time of ascending the throne, the king pierced to death a buffalo. All the great men of the country were entertained with feasts for seven days. At the end of seven days, the king took the image of











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322. In the month of Dinchit (Jaistha) of the same year, the great drum, the nine graded gold throne, and the temple in the city were struck by lightning. These were reduced to ashes. The king called in the Deodhāi, Mohan, and Bāilung Pandits who worshipped the heavenly gods. In the same year, the king-posts of the Pātghar were raised. Sometime after, the king went to Sonārinagar and stopped there. The king ordered one Dihingīā Gogoi to be Barphukan. For some days, the king amused himself in catching fish and tortoise. Then the king came back to Rangpur. In lākni khutshi (*i.e.*, in 1783 A.D.), the Pātghar (a planked building) was completed. In the same year, the king came to Sonārinagar. Therefrom the king went to Garamur. One day, the king proceeded downstream the river Tilāo (Lohit) and arrived at Naroa Gosain's Satra. The king ordered one Bhumuk to have a sight of the Satra. The son of the Naroā Gosāin, called Manjoi, was seized and taken with the king. This happened in the month of Chaitra. The king returned to his ship but in the meantime a severe windstorm arose. It was found











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325. Then the heavenly king made one Kaliā of Pukhuripariā Buragohain family, Dekā Phukan, and directed him to proceed against the enemies. Accordingly, he marched down and met the enemies at Teliādungā. A battle was fought in which the Dekā Phukan fell dead. The people of Bakata, Tipam, and Barhat were ordered to fight with the Matakas. The Barhātckhowā commanded our men but in an engagement he fell dead and his army took to their heels. The Dihing Gosāin with a body of men confronted the enemies. He, however, could not hold his ground, and fled away in great disorder. The king, then, ordered the Khārghariā Phukan of Dihingia family and the Dolāsariā Baruā of Hilaidāri family to proceed against the Matakas. Both the officers, with their army, marched against the enemies but they were repulsed with heavy loss. The Matakas came to and stopped at Natinisigā. They advanced further upward and arrived at Māchckhowāhāt. The Bailing Phukan collected a number of men. He made a surprise attack on the enemies, and made a number of captives. The captives were brought to Jerengapathār and put to death. He, then, advanced upwards and came to Pajikata tank. Therefrom he came to Hākām field. The heavenly king sent several bodies of men, from time to time, to fight with the enemies. For many days, these bodies of our men fought day and night with the Matakas. Our men could not vanquish the enemies.







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Mataks laid siege on our fort for several days. Our men did not come out of the fort. Then the Pâtkuar ordered the Tekelâ Baruâ to become Bargohâin and proceed to Râjmâopukhuri with instructions to construct a fort there and put a garrison in. Our men fought with the Mataks without a stop. Formerly, Châophâ Shunyeuphâ sent two Katakis, Kankhâm and Lakhut, to the Nara Raja. These two Katakis did not come back. Now, when the news of the country's disorders reached the Nara Raja, he sent back the Katâkis with one thousand men under a prince. Four Phukans were also sent. They came and joined with the Mataks. The combined army of the enemy marched down and arrived at the side of the tank. The enemies laid siege on the city. The principal gate of the city was well guarded for sometime. In one night, one of Dihingîâ family was made Barbaruâ.

327. The heavenly king had a consultation with Bhamabal Bāilung Chiring Phukan of Chapaguriā family, Bhadari Cholahdhara Phukan of Dihingia family, the Na-Gosain, the Tipamia Rajkhowa of Lānmakkhru family, and a domestic named Hunbar and decided to go away leaving the town. With the help of these five men, His Majesty collected as much wealth and things as possible and getting in a ship fled away in the night time. The idols of Chumpharungmung (Chomdeu), Sengdeu, and other gods were left behind in a hurry. The Mataks entered the city of Rangpur in the next morning. They found in the city a woman of Dihingia family and put her to death. One Pelan Bāilung of Chapaguria family took the idol of Chumsheng and ran away. Our people fled in great disorder leaving their homes. Some fled to north and some to down countries. The heavenly king, Chāopha-Shuhitpung-ngāmmung left Rangpur in the month of Māgh on Ahom day, Tāoshinga and on Hindu Brihaspatibar (Thursday). The







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330. Then the son of the eldest prince prepared a fort at Kenduguri and stopped there. This prince and the Pātkuar had a bitter quarrel. The Pātkuar became very angry and asked people not to help him. The brother of Barhattolā made himself Barbaruā and waited for orders. The Pātkuar ordered him to go to Tipām and collect men. He proceeded accordingly to Tipām and arrived there. He collected a large number of men at Tipām and send them to fight with the Mataks. This new army marched down and came to the side of the Darikā river where they constructed a stockade and lived in. They decided to remain in the fort and not to proceed forward. One Marat became commander. Then Manjoy Bar-















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336. Sometime ago, one Petfutā Deodhāi Sengdhoā Phukan was made Dekā Phukan by the then Keduguriā Barpātra Poaligohain and directed to fight with the Matakṣ. He, now, collected a large number of men and remained in a stockade. The Matakṣ did not give battle for a long time. He, with his men, robbed the people of their rice, gold and silver, cloths, and other properties by surrounding their dwellings. One Helan Phukan of Dihingīā village made himself Barbaruā. He collected five Hātimuriā clans and fought with the Matakṣ. This man, too, lived on by pillaging the villages. He fell upon the villagers unaware and plundered them of all their properties, such as, rice, silver, gold, cloths, and other household articles. He made a fort near Lādaigarh and stopped therein with his men. One Bhakala Silā







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338. One Nākūā of Safarāimukhia Mohan family and one Leferā Sāringiā Deodhai collected a number of men and came to join with the Buragohāin. The Mataks made a surprise attack on them. Both the leaders were killed with their men. Then the Buragohāin collected all the available men and remained in the fort in Jorhat. A body of Kuars assembled together and erecting a stockade lived in. Another body of Mathans constructed a fort and took shelter in. Sometime after, four bodies of men, from Rāni, Beltala, Manipur, and Luki joined with the Buragohāin in the fort in Jorhat. They remained there with a view to fight with the Mataks. Then the Burāgohāin sent them all against the Mataks. They advanced accordingly and arrived at Silarsāko. There they made a stockade and halted. The Mataks attacked them and a deadly battle was fought. The Mataks got a complete victory. The men of Rāni, Beltala, Manipur, and Luki retreated and took to their heels in great disorder. They hurried in great haste day and night and entered in their own villages. The Mataks set fire to the dwellings and granaries of our people and devastated the villages. Our men could not come out to open air. They took shelter in deep dark forest. Our people made desultory attacks upon the Mataks, but were obliged to run away. The Mataks did not spare the idols and the temples of gods. They, indiscriminately, killed our men, women, boys, and girls. Our people were thus harassed for a long time. Many of our people entered in Bengal. Some took shelter in Nara country and some in Daffa hills. Some took shelter in the fort at Jorhat, and were struggling with the Mataks without success. The Mataks made constant attacks upon the fort of the Burāgohāin for months together but their attacks were repulsed.



















Then the Gosains and the Mahantas, after holding a council, collected one thousand rupees and paid the amount to the Bengal Sepoys. The Sepoys were very much pleased in receiving the big sum. Then the Bengal Sepoys arrested Burā Chetiā Barphukan. They put him in their boats heavily chained and proceeded upwards. One Ghināi of Rangāchila family was made Barphukan. Sometime after, the sepoy arrived in Jorhat and made over the Burachetia Barphukan to the king. Then the king said to the Barphukan, "I, your king, made you Barphukan, in presence of the nobles, but you stood against me. You are a traitor, so you should be beheaded." Thus saying, the king ordered the executioners to behead the Barphukan after having tied his hands and feet with ropes. In obedience to king's order, the Chetiā Barphukan was beheaded. The Barphukan's wife and children were arrested and made king's domestics. The Barāgi Rajā was arrested and put to death. Then the heavenly king Chāophā Shuhitpung got an attack of high fever. The Burāghāin and all other nobles attended the king by turns. Katakis were sent to call in Pānikaliā Lahan Barbarua but he did not come. He remained in a fort. He was arrested by Lakhan Gharfaliā Bara and produced before the king. Pānikaliā was beaten to death. Some days after, the heavenly king, Shuhitpungnam expired. He ruled the country full thirteen years.

344. The deceased king's son was made king. He was named Shuhengphā by the Ahoms and Kamaleswar Simha by the Hindus. Then the new king made arrangements for the burial of the body of the late king. The dead body was conveyed to Machkhowahat where











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the Burāghāin ordered our men to break down the dwellings and the granaries of the Bar-Senapati with the help of tusked elephants and bring all things to him. The Sagunkaniparā Raja fled away. All his properties were taken possession of by our men. Four females were captured in the house of Sagunkaniparā Raja. The Burāghāin distributed these women to the Mohan, the Deodhāi and the Bailung Phukans, and to the Subadar. Each of them got one. Then the Burāghāin returned to Jorhat. The king and the Sāring Raja welcomed in the Burāghāin to the Jorhat town, where he remained with the king.

348. In lākni Rungmāo (*i.e.*, in 1794 A.D.), the heavenly king, the Sāring Raja, the Burāgohāin, the Bargohain, the Barpātra Gohain, the Phukans, the Baruās, the Hazarikās, the Saikias, the Dhanudhariās, and Hilaidaris held a council and decided to take steps to seize the Mataks dwelling at Hingaluguri. Then the Burāgohāin ordered Kerkan Bara and one Mathan to construct a fort at the mouth of the Kherkatia branch of the Brahmaputra. They did, accordingly go there and erect a fort. Then on an auspicious day, the Burāgohāin collected the sepoys, the Phukans, the Rajkhowās, the Saikiās, the Barās, the Dhanudhariās, the Hilaidāris, and others. Subadars, Bhamora Sing, Bajupuria, Rupsing, Binā Sing, and five Hātimuria clans were also taken in the company. Nakuā Mohan Phukan, Lerelā Deodhai Phukan, the Simalnguria Bar-Bailung, one Kesha Bāilung Barua, and others were ordered to go with the Burāgohāin. The Burāgohain with the whole force came to



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349. In lākui Tāoshi (*i.e.*, in 1795 A.D.), one Shengfalāringgām Lāmāo entered in our eastern country with an army. He constructed a fort and remained in. The news of this invasion reached the king and the Burāghain. Then they held a council with all the nobles, the Phukans, the Baruās, the Rājkhowās, the Hazarikās, the Saikiās, and others. After due consideration,















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 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។

354. ឈ្មោះ ឈ្មោះ ច្បាប់ ទាំង បី ក្នុង ។  
 ឡើយ ឈ្មោះ ឈ្មោះ ច្បាប់ ទាំង បី ក្នុង ។  
 គេ ឆ្លើយ វា បី ក្នុង ក្បាល គេ ឡើយ ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។  
 ច្បាប់ ទាំង បី ក្នុង ច្បាប់ ទាំង បី ក្នុង ។

Nāosaliā Phukan and the Neog Phukan were putting up with the Sadiyākhawā Gohāin. The Nāosaliā Phukan was a descendant of Klangsheng. He died when living with the Sadiyākhawā Gohāin.

353. Then in lākni, Mungrāo (*i.e.*, in 1798 A.D.), there appeared one Pānimuā. The Gajalā Mahanta joined with him. They began to preach a new form of religion, called Ritīā. They converted many people of the country. With their disciples, they used to indulge themselves in holding great feasts in the night time. All of them ate and drank together without any distinction of caste or creed. They, then, conspired against the king and the Burāgohāin. The news of this conspiracy reached the king and the Burā Gohāin. The latter sent the Dolasariā Bara, the Kukurāchowā Barā, and the Chāo-dāng Bāra to seize the conspirators. The three Barās, accordingly, proceeded against the conspirators and captured them all. All of them were produced before the king. The king and the Burā Gohāin asked Panimuā and the Gajalā Mahanta why they conspired against them. They were found guilty. Panimuā was heavily chained with iron fetters. The Gajalā Mahanta was placed on an ass and driven to forest. The Burāgohāin ordered his men to punish the Pānimuās (the disciples and followers of Pānimuā). The eyes of a number of Pānimuās were extracted and the men were driven away from their homes. A number of them were executed in front of the gate of the city. Many were impaled to death. Pānimuā was not beheaded. He was heavily chained and put in prison where he died without food and drink.

354. The Burāgohāin Dāngariā said to himself. "I am like the king himself but I have done nothing to perpetuate my name." He then, called in the officers and the Mohan, the Doadhāi, and







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357. Then the Kachāri princes returned to Sāngehaki. The Basā Rajkhowa with the Dhanudhariās, the Hilaidāris, and the sepoy's advanced and arrived in Raha. There he erected a stockade and took his station. The Captain Gohāin and Kāodai Barbarā with their Dhanudhariās, sepoy's, and attendants proceeded in a body and came to Biraharbejia where they made a fort and stopped in. The Matak's and the Kachāris came out in a body and burnt down the villages, Pāthari, Patani, Hingīā, and Bheleuguri in Nowgong. The Captain Gohāin, the Dhanudhariā Bara, the Hazarikās, the Saikiās, and the Barās refrained from fighting



































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369. In lakni Khutmit (*i.e.*, in 1813 A.D.), the son of Kenduguriā Poāli Gohāin Barpātra was made Barpātra Gohāin. The Burāgohāin found fault with the Barpātra Gohāin. The latter, being afraid of the Burāgohāin, fled to Gauhati and took shelter in the house of a female. Then the Barphukan, called Badan Chandra, was suspected as one of the conspirators against the Burāgohāin. The latter sent some officers to arrest the Barphukan. The Barphukan got scent of the plot against him. He fled to Bengal. Then the Burāgohāin appointed the Dihingia Naphukan as Barphukan and sent him to Gauhati. On the arrival of the new Barphukan, the Barpātra Gohāin got frightened and fled towards Bengal. The Dihingīā Rājkhowā made a hot pursuit after him, but unfortunately he slipt his feet and fell into the river Mānhā. Some Bengalis recovered his body and put in a grave. When the



















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the king to leave the city and go with him down to Gauhati. The king did not agree to the proposal. This refusal was considered as an ill-sign by Rasinath Burāghāin. He took, as much of his properties as he could, in a large boat and proceeded down to Gauhati with all the members of his family. Then Badan Chandra Barphukan entered into the city and paid homage to the king by falling prostrate at his feet. Both of them were pleased to see each other and enquired of each other's welfare. The Barphukan surrounded the residence of the Burāghāin and took possession of all the properties which were left behind. All the properties, thus, obtained, were made over to the Burmese Senapati. Then Chāo-Shudenphā made Badan Chandra Mantri-Barphukan.

375. Then the Barphukan occupied the great residential building of the Burāgohāin. He punished the brothers of the Burāgohāin. Both the eyes of Maheswar Phukan were extracted. The Burmese marched up to their country. One Baga Kuar of the Tungkhungia royal family had a daughter. This girl was brought in and made over to the Burmese Senāpati as a bride for the Burmese king. The Mantri-Phukan had a quarrel with Dhani Barbaruā. He engaged one Rupsing Subadar, a up-country man, to put the Barphukan to death. In the month of Dinkāo, (Sra-  
van), the Barphukan was murdered by Rupsing.

376. Rusinath Burāgohāin was staying in Gauhati. The prince, Brajanath, Barjanā Gohāin of Tungkhungīā family, had a son. The Dhekiāl Phukan, the brother of the Burāgohāin, brought in the son of Brajanath, who was known as Purandar, and thought of making him king. Rusinath Burāgohāin, the Dekā Phukan, the Dhekiāl Phukan, the Barbaruā, the Hazarikās, the Saikiās, and the Barās held a council and decided to take Purandar as their king. In lākni, Tāo-cheu (*i.e.*, in 1816, A.D.),















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Rājkhowā, one Maniram Kalita as Sheristadar, one Kasinath Brahmin as Tamuli Phukan, one Haranath Gana as Parbatia Baruā, and one Bhawanar son of Manjur Kuar as Neog Phuka. Thus the Hāzarikās, Saikiās, Barās, and others were appointed. One Sengelibari was made Masāi Phukan. One Petphut Baruā of Sāringiā Deodhāi Phuka family was made Malāigharia Baru. Joybar Baruā was son of the Malā ghariā Baruā. One Sukura was Seng dhowā Phukan. His brother was called Manāi. Bengali Gogoi Phukan was son of Manāi. One Narā Bāilung Phukan became Barbāilung Baruā. The king now held a council with all the officers and discussed how to carry on the work of the administration. A regular force of sepoy was formed. Two Subadars namely, Chatrasing and Rupsing, were appointed to train the sepoy.

381. Then in Iākni Rungmut, Malau thupia Nagas killed a number of our villagers and pillaged their properties. The news reached the king and the three Dāngariās. They held a council and decided to send an expedition against the Nagas. They ordered a number of Hāzarikās, Saikiās, Barās, Dhanudharias, and a company of sepoy's under the Subadar, Chatrasing, to proceed against the Nagas. Bhawanand Phukan of Kuar family was made Neog Phukan. A number of fighting men of good families was also given. All the men assembled together and marched off. They arrived at Dopdar where they constructed a stockade and took their station. The Neog Phukan summoned



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some Naga Katakis and then to the Malauthupia Nagas with necessary instructions. They climbed up the hill and had a conversation with the Nagas. The Katakis returned with a number of Nagas. The Neog Phukan made an enquiry and found the Nagas guilty. He fettered the Nagas. Some time after, on the 27th day of Falgun, on Hindu Mangalbar (Tuesday) and on Ahom day Tāo-cheu, the Malauthupiā Nagas fell suddenly upon our army in the dead of night. A number of sepoy was speared to death. Our sepoys from Rangpur opened fire to the Nagas. A large number of the Nagas fell dead and the remaining Nagas fled away and ascended up the hill. The news reached the king and the three Dāngarias. The king ordered the sepoys to arrest the Neog Phukan. The Neog Phukan was, accordingly, arrested and heavily enchained. In lākni Tāoshān, in the month of Dinchit (Baisakh) the Nāmsangia and Barduariā Nagas fought with each other. The Barduariā Khunbāo was killed. Nāmsangia Lathong Dekā fled away. The news of the Nagas' affairs was informed to the king and the three Dāngariās. The king ordered the sepoys to punish the Nagas. The sepoys arrested the Naga Khunbāo called Āngulikātā and made him over to the king. The king ordered the Naga Khunbāo to be heavily chained.

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382. Then in the month of Dinkāo (Sraṇa), on Ahom day, Bāṅkhām and on Hindu day, Deobar (Sunday), a marriage contract was made between the king's son, Sāring Raja, and the daughter of the Chapāgurīā Barbaruā. For nine days, the bride and the bridegroom's bodies were washed with water fetched from the river (Bhogdai). There were great amusements, drums were beaten and flutes and horns blown. At the end of nine days, the marriage ceremony was performed. All the people were entertained with fried rice (Chirā), curd, and molasses.



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383. In the month of Dine (Ághon), the king, after having had consultation with the officers, decided to send an expedition against Malauthupia Nagas. Some companies of sepoy with a number of Házar Saikiās, Barās, Dhanudhariās, and Nāmsengia Khunbāo, called Teng were sent. Our army marched against the Nagas and began to ascend the hills. They passed through the Naga vill of Ashiringiā, Shela, and Lakbutig and at last arrived in the country of the Malauthupia Nagas. The Nagas gave battle. A hot fighting ensued and the Malauthupia Nagas got a severe defeat. They fled away leaving a large field of battle and entered into a forest with their females and children. Our men set fire to their dwellings and granaries. Then on the 19th of the month of Dinshi (Falgun), on Friday Budhbar (Wednesday) and on the 20th day Kāpshingā, the king came to Imphur. At Rangpur, the king ordered feasts to his officers for some days. The king-posts of the royal bullocks were replaced.

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384. The king, Purandar Simha could not pay the stipulated annual tributes to the British Company, Akni Kapmit (*i.e.* in 1838 A.D.) Jenkins and Mr. Watts consulted together as to what was to be done with the king. Mr. Watts came and halted at Mahgarh. The king, Sāring Raja, offered him rice, curd, and molasses to eat. This offended Mr. Watts. His face became red as fire. He, then, came to Ju in the latter part of the moon Kartik, on Hindu Mangalbar (Tuesday). The king Purandar Simha was dethroned and the country annexed to the British territory. Then Mr. Bordie ruled the country.

THE END